

REFORMED CHURCH MESSENGER

Thanksgiving Number



Thanksgiving Day

Someone has well said that Thanksgiving Day is "only our annual time for saying grace at the table of Eternal Goodness." Long ago the prophet Nehemiah described its spirit and content when he said: "This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." The spirit of murmuring and complaining is "a stench in the nostrils of the Most High," but our Heavenly Father acknowledges the sacrifice of praise and thanksgiving as "a sweet-smelling savour." It isn't what you have in your pocket that makes you thankful or thankless; it's what you have in your heart!

PHILADELPHIA, NOVEMBER 20, 1930

ONE BOOK A WEEK

THE PREACHER AND HIS MISSIONARY MESSAGE

Once in a while I get hold of a book that I wish I could persuade some rich laymen to put into the hands of about 25,000 of the preachers of the country. I have, in the course of my journalistic experience, persuaded three of these wealthy brethren and sisters to distribute books. One was a volume dealing with the peace movement, which I persuaded a friend to distribute to several thousands of the younger clergy; another was a book on the new opportunities of the ministry which was widely distributed to seniors in our colleges; the third was an anthology of poems on war and peace which I persuaded a generous woman to distribute where we thought it would do good. I think that if some wealthy brother could be found to whom the cause of foreign missions is a real concern, who would distribute "The Preacher and His Missionary Message," by Stephen J. Corey (The Cokesbury Press, Nashville), to the clergy, he could not find a more remunerative investment for his money. For it is an extremely suggestive and compelling book. I think it would awaken a new vision and comprehension of the task of the Christian preacher and Christ's Church in any man who might read it, for it is startlingly original and forceful in its argument and it is about as convincing a thing as I have read in a long time.

Dr. Corey, as most of my readers will know, is vice-president of the United Christian Missionary Society of the Disciples of Christ, and the author of many valuable missionary books. He belongs to that company of missionary statesmen which includes such men as Mott, Speer, Brown and Barton, and this book takes its place at once in the company of the great books on the world problems of the Church these men have written. Dr. Corey realizes that the missionary cause is under fire from various quarters and that there is a decline of that real passion for missions that once characterized the Church. He believes with all his heart, both out of his own experience as a pastor and out of his prolonged study of the problem as a missionary secretary, that the solving of the problem and the awakening of the Church to a new conception of and a new passion for missions lies with the preachers and that the preacher who is not preaching the gospel as a world gospel is not presenting it in its fullness. Most Churches are getting an impoverished gospel: "No one can take the place of the preacher as a missionary leader. He is the main reliance of his people for spiritual things, and as such he must be informed on the world mission of the Church, or he fails at the very base line of ministerial preparation. If the missionary passion is lacking in his soul, the greater his helplessness as he confronts the world with its unmeasured problems and challenge. . . . And a new day is on us. The preacher must be informed on the present-day apologetic for missions or he is lost."

The main thesis of this book is that Christianity is a world religion and the Church that cuts itself off from the world task becomes an impoverished and parochial institution, lacking in big and full realization of its own greatness and power, and the minister who is not living and preaching in the consciousness that he is having part in a big world-redemptive movement is necessarily limiting himself

The President's

Thanksgiving Proclamation

"By the President of the United States, a proclamation.

"Notwithstanding that our forefathers endured the hardships and privations of a primitive life, surrounded by dangers and solaced only with meagre comforts, they nevertheless bequeathed to us a custom of devoting one day of every year to universal thanksgiving to Almighty God for the blessing of life itself and the means to sustain it, for the sanctuary of home and the joys that pervade it, and for the mercies of His protection from accident, sickness or death.

"Our country has many causes for thanksgiving. We have been blest with distinctive evidence of Divine favor. As a Nation we have suffered far less than other peoples from the present world difficulties. We have been free from civil and industrial discord. The outlook for peace between nations has been strengthened. In a large view we have made progress upon the enduring structure of our institutions. The arts and sciences that enrich our lives and enlarge our control of nature have made notable advances. Education has been further extended. We have made gains in the prevention of disease and in the protection of childhood.

"Now, therefore, I, Herbert Hoover, President of the United States of America, do hereby designate Thursday, November 27, 1930, as a National day of thanksgiving and do enjoin the people of the United States so to observe it, calling upon them to remember that many of our people are in need and suffering from causes beyond their control, and suggesting that a proper celebration of the day should include that we make sure that every person in the community, young and old, shall have cause to give thanks for our institutions and for the neighborly sentiments of our people.

"In witness whereof, I have hereunto set my hand and caused to be affixed the seal of the United States.

"Done at the City of Washington, this sixth day of November, in the year of Our Lord 1930, and of the independence of the United States of America, the 155th.

"(Signed) HERBERT HOOVER."

By the President (signed) Henry L. Stimson, Secretary of State.

to a narrow and cramping position in the prophetic office. Furthermore he is preaching an impoverished and depleted gospel. The preacher of this type may preach an occasional sermon on missions just as he preaches one about mother's day or father's day, but this sort of sermon on missions is seldom worth much. Anyhow it is not enough. What is wanted is that the preacher's whole message should be colored by the missionary impulse; that his gospel be a world gospel, big, with universality in it; that he make his people feel every Sunday that they are part of a world conquering army, with Christ as leader, to win the world—the whole world and everything in the world.

The above is the theme of some really inspiring pages in this book and will make any preacher (or ought to) stop and think whether he is really lifting up his people week by week into the vision of a world movement in which they have a part. But Dr. Corey goes on in the middle chapters to point out in interesting detail the wonderful, new challenge to the Church which the nations of the world are offering with their changing and increasingly complex civilization. China, India, Japan—even Turkey—are coming to self-consciousness. They are entering into great world contacts which they did not know when our fathers went out to preach to them. They are critical of our Western civilization and are asking: Is Christianity the one gospel, even the greatest gospel if this is the best it can produce after 2,000 years? The world is becoming a neighborhood. Foreign missions are becoming home missions in a sense. Native Churches and leaders want to control their own work. A thousand new challenges, problems both fascinating and disconcerting confront the Church. If the Churches could be instructed in these problems and made to feel that they have a part in their solution the interest in missions would become alive and glowing again. It would be seen to be the chief interest of the Church—making Christianity the solvent of the world's problems.

Big tasks make big Churches. Great challenges call out greatness. Christianity has always been triumphant, radiant, when it has set out to win the world. The preacher should see this. This book will show it to him. There is no other book that will do it quite as well unless it is the big "Report of the Jerusalem Missionary Conference," to which Dr. Corey is constantly returning and the fundamental findings of which he constantly quotes as basis of his great contention.

The latter third of the book is devoted to a very helpful discussion of the way the pulpit should meet the criticism of missions. Two-thirds of the criticism of missions is such pure childishness that one wonders why it should have to be met. But only an editor knows how seemingly sensible people swallow the silliest stuff in the world, and one has to help these people. But there is criticism that is really serious and that is making itself felt even in our religious journals—and the preachers ought to be able to guide those who are disturbed by it. Dr. Corey reviews this real criticism and shows, and very illuminatingly shows, the answers to it. It is extremely valuable at just this time. Of course the best and final answer to all criticism is to show the world that Christianity is out to win the fight for spiritual values against secularism in all the world, both at home and abroad. This also makes more of an appeal to the thoughtful people of the other faiths, for they, too, are up against the blasting influence of secularism or materialism, if you prefer that word, just as we are. The missionary is welcome when he comes not with the gospel of Western civilization, but with Christ's gospel of the life of the spirit as opposed to the lust for things. (One of the best chapters in the book is "The Challenge of Secularism," and one recalls how at the Jerusalem Conference the one unanimous point of contact between the Christians and the members of the other faiths was the common fight against the secularization of all thought and life. In Russia it has almost won the day, but it is arrogant and malignant in every land, in one form or another. Christianity has a "world-war" against it on its hands.)

Frederick Lynch.

FORTIETH ANNIVERSARY

From Novice to Nestor: this is the experience of Dr. U. O. Silvius, pastor of St. Matthew's Church, Philadelphia. Forty years ago he began his ministry with

experimental missionary work. Four people gathered in a private house in November, 1890, and on March 5th a congregation was organized with 22 members. Dr. Silvius was then the youngest pastor, and

today he is the oldest among our pastors in Philadelphia. Through these years his congregation outgrew the first building; erected a substantial Church; improved it

(Continued on page 28)

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EDITORIAL

THE GLORY OF THANKSGIVING

Thanksgiving is a time for surveying one's world and examining one's life. This season compels us to reflect upon our attitudes, to examine the values by which we live, to weigh the possessions and attainments upon which we build our characters. This is a healthy season for the soul if we bring to it a healthy mind and a keenly sensitive conscience. It is also a season which aggravates the condition of him whose soul is already afflicted with the mildew of complaisance and the dry rot of spiritual indolence. The forms of thanksgiving, without the power of it, harden the heart and freeze the soul which ought to be bound to its Creator and to humanity with a living flame of the sacred fire of virile gratitude.

Personally, my heart bubbles over with thanksgiving for being alive in 1930. Not so because 1930 may find us Americans much more fortunate in material ways than it finds our fellowmen on other coasts and continents. No, but I like this challenging age. I like the prevailing dissatisfaction and unrest. I like the revolutions which promise and threaten all about us. I like the movements of protest which are now sweeping almost all the world, and which are so sweeping some nations and peoples that from their devastation among present conditions there will soon arise more heroic men and women, having in their eye the light of a new life and in their soul the fire of a new determination. *I like these valiant expectations, these daring visions, these burning enthusiasms which seek to make the world over at one magnificent effort.* I thank God for my own restless soul which binds me, a brother, to millions of my fellowmen who are as sick of pretense and casuistry and compromise and mediocrity as I am. I thank God for shaking structures in the political, economic, educational, religious and racial worlds. For vast systems now afflict us in these relationships which are only potent henceforth to obstruct the highways to higher achievements. Thank God for spiritual forces which find their expression in minds and hearts who cry out for a new order which shall have a thousand times more of God and humanity in it than the existing conditions. I thank God that He has called me to join my voice and spirit to that fellowship of forward looking men who believe that the Golden Age is ahead if only we could abandon dying ideas, tottering traditions and customs, crumbling temples of thought and conviction to their

miserable deaths as we press forward and upward. I thank God for the radicals, the dreamers, the "impractical idealists" who are daily growing in numbers among us, the pacifists—Gandhi, Kagawa, Schweitzer, Grenfell, Tagore and a large company of lesser angels. Surely the God Who has given us this spirit of adventure, hesitant and trembling as it sometimes is, deserves the gratitude and praise which springs from the joy of living in fateful days.

We praise God for the problems which confront us—the problems in all the vast areas of human thought and relationship which are threatening to overwhelm or destroy us if we do not think our way into their very heart. We praise God for this machine civilization which compels us to be eternally vigilant against the dangers that face human personality and freedom, and for the faith that from this civilization there will emerge some time or other a humanity stronger for having wrestled and overcome this monster. We praise God for a Church which has been cast into the refiner's fire, for assailing critics and loyal protagonists, for prophets who condemn without mercy because they love the Church, for the shafts and blows of foes who are embittered by the compromises and betrayals of the Church and who now compel us to fall back upon the very presence of God for new courage and assurance. Out of this blazing furnace will come a new and more godly Church. We praise God for the racial problem which at this Armistice Day is threatening the world with dire and tragical conflagrations between race and race if the friends of God and civilization and the human family do not learn to face each other with fraternal attitudes and live together as brothers and sisters in the Father's family. Out of this problem there will emerge a deeper meaning of brotherhood, co-operation, tolerance and sharing.

We thank God for making us members of His Church in this day—*members of a Church with a mission to build a new world order out of the present paganism and spiritual illiteracy.* It is a task worthy of the Church which claims Christ for her Founder. That task will yet save the Church. Finally, we thank God for making us a minister in His Church, for bringing us face to face with a task that smites us to the earth in our own weakness, that drives us to our knees in meditation and prayer and spiritual searching, that leaves us helpless except as we endeavor to labor by the strength of Him Who is invincible, irresistible, creative and

redemptive in the strength of His spiritual might. This is a man's task, a real man's mission, and in it we shall find our salvation.

ROLAND L. RUPP.

Baltimore, Md.

* * *

GO WITH GOD!

In this Thanksgiving number of the MESSENGER, it is peculiarly fitting that we should recall God's hand in the discovery and the founding of our Republic and in every step of its marvelous development. It should be an inspiration to every American to read again the story of the westward voyage of Christopher Columbus, the difficult days increasing with peril as he drew nearer and nearer to his goal. We remember how that intrepid explorer overcame seemingly insurmountable obstacles and refused to allow sickness or danger, open enemies or false friends, to divert him from his goal. It was the spirit of Columbus to "go on"; more than that, it was his determination to "go with God." It is recorded that the semi-mutinous mariners threatened to push their Admiral overboard. In part they were kept back by their vague belief in his superior knowledge, but that which really carried him on was something quite other and far more important. The secret is disclosed in the remarkable letter written by Columbus to Ferdinand and Isabella:

"To accomplish this very longing (to know the secrets of the world) I have found the Lord favorable to my purposes: it is He who hath given me the needful disposition and understanding. He bestowed upon me abundantly the knowledge of seamanship; and of astronomy He gave me enough to work withal—so with geometry and arithmetic. In the days of my youth I studied works of all kinds, history, chronicles, philosophy and other arts, and to apprehend these the Lord opened my understanding. Under His manifest guidance I navigated hence to the Indies. For it was the Lord that gave me the will to accomplish that task and it was in the ardor of that will that I came before your Highnesses. All those who heard of my project scouted and derided it: all the acquirements I have mentioned stood me in no stead: and if in your Highnesses and in you alone, Faith and Constancy endured, to whom is due the light that has enlightened you as well as me, but to the Holy Spirit?"

Such a document makes inspiring reading for our day. There is no lack of zeal in the America of 1930 to go forward and onward, but *we have too many who are ready to go without God*. They accept all the blessings of our free institutions, the wonderful heritage purchased for us by patriot blood, the progress dearly bought in peace as well as war by soldiers of the common good. But, alas, many of these beneficiaries of unprecedented material and spiritual treasures have forgotten the rock whence they were hewn, the pit whence they were digged. The call to gratitude, when properly understood, is also a summons to conscious dependence upon the divine guidance. It is a challenge to "go with God." That is the only safe way for America to go. What a great day it will be for our country when its citizens, like Columbus, are conscious of and truly grateful for the illumining power of the Holy Spirit, and are determined that the Ship of State shall sail on under His direction!

* * *

"JESUS, I LIVE TO THEE"

Is it not remarkable how Dr. Harbaugh's great hymn, which we think of as our Reformed Church classic, is coming more and more to express what is in the heart of the great leaders of Christendom! With the charming simplicity of a profound spiritual experience, it expresses the essence of our holy religion.

In his message to the ministers of the Presbyterian Church on his 78th birthday, November 10, Dr. Henry van Dyke, of Princeton, said: "Center your ministry on personal loyalty to Jesus Christ the Divine Savior. He is the only hope of the world. If we love Him truly, believe Him absolutely, and serve Him faithfully, peace will come."

Several weeks ago, Dr. William Pierson Merrill, of the Brick Church, New York, celebrated the 40th anniversary of his ordination as a minister of the Gospel, and this was the heart of his testimony: "One faith above all has grown more dear and sure all the way, my faith in Jesus Christ, our Lord. I can almost say that He has come to fill the whole horizon until all I believe about God and man and the Church and life and myself is caught up in the single conviction that He, Jesus, is the wisdom of God and the power of God."

This is what the great missionary, Dr. Stanley Jones, found to be true in India. Whatever may be the virtues of other religions, they can not compare with Christianity because of one supreme fact—they *do not have a Jesus Christ*. The uniqueness of Christianity is to be found in Him, and in Him alone.

How are we to account for the authoritative influence which Jesus exerts over humanity? Dr. Henry Sloane Coffin, President of Union Theological Seminary, answers this question by saying: "Jesus has become the *conscience* of a large part of mankind. For those who are mastered by Him and know His power to render them uncomfortable in their sins, His power to spur them to struggle, His power to reinforce them so mightily that either they triumph gloriously or go down unbeaten—this personified conscience is the ultimate reality in the cosmos. We find ourselves according Him a homage beyond which we have naught to offer. Spontaneously we yield Him the devotion which we owe to the Highest. Jesus is for us *God manifest*—the conscience not only of mankind, but also the conscience in accord with which we believe the whole creation moves. Instinctively we test right or wrong, true and false by Him. Our highest commendation of any man's act is that it reminds us of Jesus; it seems Christlike. And our dissatisfaction with human relations, whether personal, industrial or racial, is that they appear un-Christlike. Jesus has woven Himself into our moral judgment. *Men cannot get away from Him*. In following Him we are persuaded that we enlist in no losing cause. None can tell how long or how hard is the fight ahead. None can foresee what new Calvaries await men and nations who venture to pursue Christ's innovating way of faith and love. But the cross has never been the end of a career nor the conclusion of a chapter in human affairs. It has been the beginning of a further and vaster advance. That seems to be the way in which this strange world of ours is built. Why? Our daily answer is that the conscience which masters our consciences in Jesus is somehow in control of the entire scheme of things. We are not forgetting pain and wrong and blank darkness which defy our explanation. Nevertheless, the Spirit of Jesus is one with the Spirit which dominates stars in their courses and the fibers of human hearts. This constitutes Jesus's abiding authority. For He is Lord now, and some day, however distant, we are convinced He will be Lord of all."

We do well, indeed, to test our lives by our ability to repeat and to sing from the heart that wonderful hymn,

"Jesus, I live to Thee,
The loveliest and best,
My life in Thee, Thy life in me,
In Thy blest love I rest."

* * *

LITERARY CONVERTS TO ROME

Our London correspondent, in reporting that another prominent literary man, Mr. Evelyn Waugh, has followed Mr. Chesterton, Sheial Kaye-Smith and Father Knox into the Roman Catholic Church, relates how, in an article upon his conversion, Mr. Waugh makes a point of the fact that *the real conflict today is between Christianity and chaos*, and he believes that Christianity in its most complete and final form exists in the Roman Catholic Church. He ends with the barbed words: "The Protestant attitude seems often to be, 'I am good; therefore I go to Church,' while the Catholic's is, 'I am very far from good; therefore I go to Church.'"

The recurrent conversions of prominent people and the

activity of the powerful Anglo-Catholic party in the Church of England again raise the question, "Is Britain turning to Rome?" Mr. Peet writes that "Father Woodlock, of the Jesuit Church, Farm Street, the leading advocate in the press of the Roman Catholic Church, has given his forecast of the future. There will be, after fifty years, only two Christian denominations in England—one united Protestant Church, and confronting it the Roman Catholic Church, the same then as today. At present he does not discover any symptoms of a return *en masse* to the old faith. It has become the Englishman's characteristic attitude towards dogma that it really doesn't matter what a man believes. Rome in the face of such a tendency is uncompromising in its faith and moral discipline."

Here, decidedly, is some more food for serious thought.

* * *

UNFAIR!

Excellent as many modern biographies may be, one cannot help wishing that higher standards would obtain with regard to the publication of personal letters which were never intended by those who wrote them to become public property. It seems such an unfair advantage to take of those who are no longer here to defend their views or to interpret remarks which might very readily be misunderstood. We can agree with Dean Inge that "*a man does not forfeit the right to have his privacy decently respected either by being great or by being dead.*" If we have known eminent men personally, let us respect their confidences.

'Lives' of great men oft remind us,
As we o'er their pages turn,
That we, too, may leave behind us
Letters that we ought to burn!"

Even if we have few, if any, claims to greatness, the suggestion in the Dean's witty parody is a good one for all of us.

* * *

THE ALMANAC FOR 1931

The "book indispensable" for the intelligent Reformed Church family is off the press. It is the *Almanac and Year Book of the Reformed Church in the United States* for 1931. As stated in the "foreword," it is "published for the use of all who love and serve the Reformed Church," and as a compendium of information for the home it is invaluable for all those who are thus described. Fully illustrated and brought up to date, it contains in brief form just the information you need. Pastors are rendering a real favor to their people when they make special efforts to get the *Almanac* into as many homes as possible. All who wish to order this popular volume should do so promptly. If you have not already done so, why not send in your order today?

* * *

MISREPRESENTING AMERICA

Even at this season there are things for which we cannot as true Americans be thankful. One of these is the shameful influence of so many of the films shipped from our country to all parts of the world. A lady who recently returned from South America told us how ashamed she felt to see such misrepresentations of American life and culture and such disgusting portrayals of sexual degeneracy and crime of the underworld in our cities. "I hated to let folks know I came from the United States," she said. And here is a statement from the leading English paper of Tokyo, the *Japan Advertiser*, telling how Americans resident in Japan have sent a protest to the foreign relations committee of the United States Senate, objecting to the American films exhibited in that far-off land, and asking that the exportation of films be under Federal control. The petition reads:

"We, the following American citizens living in Japan, basing our action upon personal observation and opinions expressed by Japanese people, feel compelled to report to you that certainly many and probably the great majority of American films shown in Japan are to a very serious degree *detrimental to the moral welfare of the youth of*

Japan because the films depict chiefly the exploits of the idle rich and of the fast and criminal groups. Unfortunately, these are taken by Japanese to be typical of American life and customs and *cause real misunderstanding of and disgust for America.*"

The *Christian Century* quotes Prof. Arthur E. Holt, just back from India, as saying that American films shown there are the filthiest type, but are counted by British and Indians alike as "representative of America." Also Dr. Sherwood Eddy tells of pictures of prison life in America being shown in England with the preliminary announcement by the British censors that while conditions may be of this nature in America, they cannot be like that in the British Empire. How long is this outrage to be permitted?

* * *

"O COME, ALL YE FAITHFUL"

Dear to the hearts of millions is the great old Christmas Hymn, best known as *Adeste Fideles*, which we have as our Memory Hymn for December. Universally used by all Churches at Christmas time, the challenge of this old Latin Hymn to "adore Christ the Lord" has found an echo in the souls of succeeding generations of believers. It expresses the glory and the mystery of the Incarnation in the spirit of joyful praise and reverent worship. Its 17th century author is unknown, but our translation is by Canon Frederick Oakeley, an English clergyman. The familiar and stirring 18th century melody is by some attributed to another English minister, John Reading. But whoever gave it to the Church, it has found acceptance in many lands, and the followers of Him Who became human that we might become divine have rejoiced in its call to faith and adoration, as they have joined hearts and voices in proclaiming Him Who was laid in Bethlehem's Manger as the King of Kings and Lord of Lords. May we be found not only among those who sing with our lips, "O Come, All Ye Faithful," but also among those who in our lives "come and adore Him, Christ the Lord."

* * *

WILL YOU?

Will you be "in line" or "out of step" on Church Paper Day, Dec. 14? Will you recognize the fact that Protestantism can be perpetuated only by its reading membership? Will you point out that the lists of "erasures" are made up of those not interested enough to read religious literature? Will you emphasize what it means to a congregation to have elders and deacons who do not read a Church paper? Will you try to help fathers and mothers to see why they cannot afford to be without a Church paper in the home? And if you like the MESSENGER, will you "*say it with subscriptions?*" Will you?

* * *

The Parables of Safed the Sage

THE PARABLE OF THE CHESTER GRADE

It was in good old New England, and I reluctantly obeyed an invitation that summoned me away from there for a season. And I sat for a time in the Observation Car. And a Locomotive came up behind to Push. For we had to ascend the Chester Grade, and our train was heavy. But with our Locomotive pushing and our pulling we Made the Grade.

And I remembered that two or three times in the history of the world, and on that same Grade, before Brakes were as Efficient as they are now, a Locomotive hath gotten away from the Steam. For the Train descended the Hill with such Momentum that albeit the Engineer set all the Brakes he had, and reversed his Machinery so that the Steam worked uphill, the mighty pull of Gravitation took it Down-

hill. Yea, and I came rather near to being in one of those Adventures: but that was Many long years ago.

And what was to be seen at that time, laid out in a sorrowful row in an Orchard at the bottom of the Grade, I need not here relate.

But I have been something that May have been yet more Tragick—I have seen a Man who was Old enough and Big Enough and ought to have known better. And albeit

Reason and Conscience and the Will of God were all working the other way, the pull of his Base Nature took him tearing down the track, and I will not describe the Wreck which I helped to pick up at the bottom. And it was hardly worth saving.

Wherefore, I desire not that Gravitation be abolished, nor Human Nature greatly changed, but that those forces be given power of Control that push Life Up the Grade.

THE LAMBETH CONFERENCE

A Meditation by Safed the Sage

I was in London when the Lambeth Conference approached its close. And I sate on a bench upon the Thames Embankment nigh unto the Houses of Parliament. And two men came and introduced themselves to me.

And one said, My name is Colenso. And the other said, Mine is Stanley. And for this afternoon have we stolen out of the back Gate of Heaven that we see this performance end.

And I said, Well are ye entitled to Play Hookey for this day. Colenso, thou wast a Schoolmaster, and had a good Income from the sale of thy Textbooks, and hadst paid up thy College Debts and wast on Easy Street. But for the love of Christ and of human souls thou didst go to Africa, where the Old Phogies never discovered thy Scholarship, but did see thine Heresies halfway round the World. And the First Lambeth Conference was called that Bigots might Denounce thee and Excommunicate thee, and that thy Martyrdom might be the first point of the Lambeth Conference.

And thou, Stanley, wast Dean of Westminster and kicked from its threshold the clothes of those who Stoned Colenso and slammed the Abbey door in their face, that no prophet might perish away from Lambeth.

And they said, Go to it.

And I said, Behold what they now have done, with a Treatise on God that belongeth back on the Dusty Shelf; and a Ludicrous Comick on Birth Control; and a paragraph

on South Africa, saying, It is a Noble Experiment; take it and go to the Devil; and one on Church Union Passing the Buck.

And Stanley and Colenso applauded.

And I said, Come, the procession of Taxis is starting across. Let us meet them. I will Interest the Drivers, and do thou drag out the Bishops and Dump them into the Thames.

And, they inquired, Shall we spare the Younger ones?

And I said, Not so. Save a few of the Older Ones for their Decorative value. But the younger ones neither Die nor Learn.

And we were getting a Good Start. But someone is always Taking the Joy out of Life. For along came some Traffick Cops and meddled. And we three men quit while the quitting was good.

But this I observed as we left the Bridge that Rivermen were busy below fishing out Bishops. And Archbishop Lang, who is proud of resembling George Washington, should have been Very Proud; for he stood in the stern of a small boat, his shovel-hat and knee-breeches dripping, looking like a Wett Proof of Washington Crossing the Delaware.

So I dropped down to Southampton that night after that Stanley and Colenso had gone back to Heaven, and as I thought what a Noble and Epoch-making Event, I was glad to have had a share in its Most Notable Feature.

Thanksgiving Day Messages

GRATITUDE IN 1930

By Cyrus T. Glessner

Gratitude in 1930! That sounds like an insult, seems like an impossibility. How can one be grateful this year? We have been and are in the midst of "hard times." And the end is not yet. Depression is all we have experienced throughout the year. Distress there was and is on every side. And some tell us the worst is yet to come. How can anyone give thanks truly today?

Such seems to be the attitude of a great many people. They say, "I have nothing for which to give thanks." They are in a dense cloud. The sun doesn't shine for them any longer. But even so it seems to me there is plenty in this year of poverty for which to be grateful. Even the bitter in heart ought to see this. Let him who thinks he has no blessings, see himself as others see him, let him contrast his own lot with those about him, let him fancy himself living in places other than his own. Perchance, if he does, he will like the Prodigal come to himself and say: "My blessings are more in number than the stars in the heavens." With the poet he will say: "Thank God for life, love, pain, death. Yes, thank God for all of these. They are ours. With the Psalmist he can then say: "It is a good thing to give thanks unto the Lord, to show forth His loving kindness in the morning, and His faithfulness every night." Surely in 1930 in rich

America there is plenty for which to be grateful.

But how shall this gratitude show itself in some practical way? Certainly we must do more than show our gratitude as did the Psalmist upon an instrument of ten strings. That helps. But, if that is all, God will not miss His little bit of human praise, as

HALF-MINUTE SERMON

For other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3:2.

I had to speak to our boys once, and I found my text in an advertisement: "Security, Service, Strength."

Security first! Get your feet firmly planted on something that is going to stand to the end. If life is to be worth living, we must have more security.

Then service! No joy is comparable to that which comes from helping somebody to the knowledge of Christ.

Then strength! No service can be rendered unless you have the strength that comes from Him.

Are you a Christian according to that standard? Are you sure of the ground upon which you claim to be a Christian?—W. R. Moody.

Browning once said. He looks for more. We must give thanks—and we must live thanks. Here are a few ways as to how this can be done in 1930:

1. **Be Hopeful.** There is a lot wrong with the world today. But not everything. Thank God there are some things right. The clouds are low and lowering, but there are rifts in them. Some day these clouds will break and scatter, and the sun will more brightly shine. Sang the poet:

"This old world we're living in
Is purty hard to beat;
There is a thorn on every rose—
But ain't the roses sweet?"

That may not be good poetry. But it is good philosophy for such a day as this. Be hopeful. Jesus said: "When these things begin to come to pass, lift up your heads, for your salvation draweth nigh."

2. **Be Helpful.** Today more than ever a helping hand is necessary. Charity chests are drained. Welfare funds are depleted. Hunger and unemployment like spectres stalk throughout the land. How can we give thanks this Thanksgiving season? I know full well the way out of the situation is not through charity but through a change of conditions so as to make such un-Christian situations forever impossible. I know the cry today is, "Not charity, but a chance." But I also know that the immediate thing to do is to give a helping hand, to make our thanksgiving a thanksgiving.

That is the only thing that will keep the wolf from the door now. Charity now, a chance afterwards. Be helpful. "I was hungry and ye gave me to eat, I was thirsty and ye gave me drink, naked and ye clothed me— Inasmuch as ye did it unto the least of these, ye did it unto Me."

3. **Be Happy.** Happiness goes a long way to relieve a tense situation. It begets a similar spirit in the hearts of others. Beecher once asked of two children playing on the street one dark, dreary, dismal day, "Is it cold today?" "Ah," said they, "it was until you came along." How much cheer and comfort, how much happiness and heartiness do we give to others? Are folks warmer or colder because we meet and greet them? Jesus said: "These things have I spoken unto you that My joy may be in you and that your joy may be full." How full are we with joy this season of Thanksgiving? Be Happy.

Oh, let us not on this Thanksgiving Day say there is nothing for which to give thanks. Rather let us count our blessings, and make our Thanksgiving a thanksgiving by being hopeful, helpful, happy. That is Christian!

IS GOD TO BLAME FOR "HARD TIMES"?

By L. V. Hetrick

The National Thanksgiving season is at hand and we have been called upon, by our national executive, formally to acknowledge the goodness of God in our national as well as in our individual history. Under normal conditions such an expression is for the most part voluntarily rendered and does not require much urging. But there is reason to fear that this year the temper of the rank and file of our people will be somewhat different from ordinary years. Many will be inclined to feel that this year the occasion for gratitude to God is not as obvious as in former years when, as a nation, we were riding the crest of the wave of material prosperity. On all sides we are reminded that we are in the midst of a nation-wide, if not indeed, a world-wide depression. Business is in a decided slump; an alarmingly large number of men and women are out of regular employment; many are without the means of sustenance and the outlook for the immediate future is not very promising.

We are not disposed to question the seriousness of the situation as it is outlined for us in the public press and emphasized from the platform. We are, however, disposed to ask some questions which we believe are pertinent at this time and ought to be faced frankly and honestly. To what extent is the present economic depression due to God? Does it in any way record His displeasure with us as a people? Are we justified in the assumption, which some are making, that existing conditions are an index of the attitude of God toward His people?

Needless to say, these are mooted questions and are variously answered by different groups. For ourselves we firmly believe that God has nothing to do with existing economic conditions, except in so far as He has placed the affairs of human society under the law of cause and effect. Our conviction is that this depression is entirely man-made and is not, in any sense, traceable to the will of God for us. God's attitude toward us is definitely expressed in the bountiful harvest which has been garnered for our use. In spite of a severe drought, which prevailed in many parts of the country, there has been no signal failure in nature. There is enough and more than enough for all and the material basis for a genuine prosperity is evident on all sides. The fact that business is sluggish, that many are out of work, that some are in need of the bare necessities of life, cannot honestly be laid at the door of God. It must be attributed to the selfishness and inhumanity of man. We have no warrant to suppose that material well-being is nec-

essarily a sign of divine favor or that depression is necessarily a sign of the displeasure of God. Jesus made that abundantly clear in the parable of Dives and Lazarus. Dives fared sumptuously every day, not because God was particularly pleased with his moral state and therefore blessed him with material abundance. It was rather because Dives was selfish and grasping and rode rough-shod over his fellows for his own personal advantage. Lazarus suffered hardship, not because God was visiting upon him the punishment due to his misdeeds, but because he was the helpless victim of the Dives-spirit.

And may not that be the dominant reason for our present economic stringency?

THANKSGIVING

By B. F. M. Sours

O where shall be the robin's song
When snows fall softly down?
O where shall be the apple-bloom
In country or in town?

I do not know, I cannot tell,
But lo! the sunset bars
Are full of purple and of fire
Beneath the coming stars.

And all the year have blessings come,
And all the year downpoured
The showers of sunbeams and of bloom
While high the skylark soared.

And glory crowns the year apace,
And hush!—the angels sing?—
No! 'tis the chant,—Thanksgiving
Day—
Thanksgiving to our King!

We hear the bells, we join the choirs,
On high the anthem soars
For love and plenty, lavish given
Upon our sunny shores.

O where shall be my happy song
And where this heart of mine
When next Thanksgiving breaks the dawn
Beneath the wings divine.

Thank God for sunshine and for rain,
Thank God for loved ones here,
And lo! we fearless greet the day
That opes another year.

Mechanicsburg, Pa.

Obviously, it cannot be ascribed to any withholding of material wealth on the part of God. God does the giving of material wealth, and He gives in lavish abundance. But man does the distributing of the material wealth which God gives, and man does not always distribute in a Christian fashion. Man owns the mills and the factories in which men earn their daily bread; man gives out the positions and the jobs; man determines the wage scales and fixes the length of the working day. And as long as man, in his conduct of the economic order of the world, is not motivated by the spirit of Christ, as long as an unbrotherly spirit prevails in industry and trade, both among capital and labor, so long we need not look for a rightly adjusted economic order in human society, in spite of the material basis for a sound prosperity which God makes possible through His bounty.

In the light of all this and much more that might readily be said, our national Thanksgiving Day ought to be one of great significance this year. All of us need to reflect very seriously upon the material basis for a genuine prosperity which God through His goodness has again made possible, and to consider the responsibility which comes to us in the handling of that

trust. Certainly, the acknowledging of the goodness of God brings with it the reconsecrating of ourselves anew to His gracious purpose in His world. The ideal of God for men is not only that they should live, nor indeed that they should let live, but above everything else that they should help others to live and to make the most of life. When once men have really learned the fundamental lesson that life in God's world means to help others to live and to love one's neighbor as himself, then the kingdom of God will come, and not until then. The secret to the problem of living together in God's world in fraternity and good-will, lies in a strict application of the mind of God, as revealed in Jesus Christ, to the economic problems of the world. And a thorough-going observance of the Thanksgiving season ought to make that need evident to all who are really grateful to God for His continued bounty.

The supreme need of the hour is an impartial application of the mind of Christ to the economic problems of our day. We have tried force until we are sick at heart. We have tried legislation until we are in despair. We have tried education until we are despondent. We have tried every purely human expedient until we are at our wits' end. And now there remains only one other expedient—the expedient which God through all the Christian centuries has proffered for our comfort, Jesus Christ and His law of love. If the economic stringency through which we are now passing will make us conscious, on the one hand, of the continued goodness of God in providing so abundantly the material basis for a genuine prosperity, and on the other hand, of our dependence upon the spirit of God, as revealed in Jesus Christ for a rightful handling of His mercies, we may confidently face the future and rest assured that our economic well-being is firmly established. For it is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts." May our Thanksgiving experience bring us to that conviction.

Easton, Pa.

A THANKSGIVING CHALLENGE

By Scott Brenner

For one who desires intelligently and reverently to retain Thanksgiving Day as a time for the expression of thankfulness, two disturbing questions immediately emerge to baffle and harass the modern mind. The head is no sooner bowed and the lips shaped to speak the words of gratitude than that insidious but persistent challenge overwhelms one's soul with the demand: What have I to be thankful for? In a season of drought and unemployment and in an area of economic depression, what have I to be thankful for? To this query there is, it seems to me, no possible stereotyped answer. Each one must meditate and pray and answer for himself. It should, however, be noted that, paradoxical as it may seem, it is in just such times as these that men are most inclined to giving thanks and expressing gratitude. That first Thanksgiving Day had its inception in hard times. The summer of 1621, following the landing of the Pilgrim fathers at Plymouth, yielded a very scanty harvest. Grim starvation cast its shadow o'er the threshold of every Pilgrim hut, and winter had not yet come. And thus, "While sickness lurked, and death assailed, and foes beset on every hand," our fathers on that first Thanksgiving lifted their voices in praise and gratitude to Almighty God. For what were they thankful in 1621? I do not know; but thankful they were. You will be thankful for what in 1930? I cannot know. It is necessary and expedient that you discover this for yourself.

But, moreover, one no sooner discovers an adequate reason for his own gratitude and is moved to give expression in the offering of thanks when a second and more restraining impediment bars every chan-

nel of his soul and, stopping the flow of the waters of thankfulness, converts them into stagnant and nauseous pools. This spiritual stagnation which is commonly called skepticism immediately challenges: To whom am I to give thanks? In this day when one is assured that "No imaginable connection exists . . . between a man's inward spiritual attitude and a rain-storm" and that the "spilling-over" effects of prayer cannot affect the natural order in any way, one is inclined to question not only the efficacy of prayer but the very sanity of any kind of thanksgiving as well. Happily, however, though some are no longer able to see the God whom one would thank in the earthquake, wind or fire, yet all who diligently seek or earnestly desire Him are still able to discern Him in the still, small voice of the inner man. Though God may no longer be the sovereign of the sky, He is as yet the keeper of the heart. We must seek until we find Him—until He finds us. In this quest some of us may need to adventure far before we can really keep Thanksgiving. We need a God whom we can thank.

What am I to be thankful for? To whom am I to give thanks? Herein is a challenge to the observance of Thanksgiving in 1930. Shall I accept the challenge? Shall I make the venture of gratitude and faith?

Schwenkville, Pa.

OUR DAY OF THANKS

By Howard F. Loch

In the minds of many people Thanksgiving Day this year is a question mark. We do not have the usual prosperity and cause for rejoicing. Business conditions have been depressed, resulting in many of our people having less of the material bounties to which they are accustomed. There has been a shortage in some places. Work is scarce, incomes have been reduced, prices on products are low, pleasures have had to be curtailed, some are even in need, hungry and cold. But this shortage has not come from God. There is just as great a supply of natural resources, which we take from our mines, our wells, our soils. God has given us plenty of raw products and plenty of foodstuffs. This is God's part. On the other hand, man's part is to convert these raw products, and distribute them, and use them. Only man has fallen short.

This failure has been a blessing. We have learned that life is not all bread and not all gold. We have become more conscious of our fellow men. The Salvation Army drive was twice as successful in our town this year as last year, in spite of the poorest working conditions in thirty years. Our friends are a little closer to us, they have had time to take an interest in us, and to help us in time of need. People have thus had an opportunity to express in action their Christian faith. They have learned to appreciate the higher blessings, the lasting things of life. We thank God this year for this knowledge.

Our spiritual life has not starved. There has been no shortage of spiritual food. God remains near. Jesus' way of salvation is still ours. God's Word is yet with us. For these we give thanks.

And we remember that even the worth while material things remain: our health, our minds, our strength, our loved ones, our homes, our Churches, and our country. For these, O God, we give Thee thanks!

Pitcairn, Pa.

THANKSGIVING—FOR WHAT?

By John K. Wetzel

To most of those who read this heading, the question may appear to be an idle one. To many others—an increasing number—it is altogether appropriate. And even those of us long-schooled in the spiritual arts need ever to ask and answer the question anew for ourselves and interpret it for others.

Whence Come Things?

This is a day when we are far removed from the sources of things. Our clothing, our food, our houses, even the every-day necessities of life are at hand and are brought to us by those whom we know only casually and are produced and prepared under conditions of which we are almost totally ignorant. It is a day when it is easy to take things for granted. It is becoming easier to think that our daily wage or monthly salary are sufficient for all things. All our modern life tends to remove us from the sources of things and yet cannot at all remove The Source. Our modern civilization complicates the process of living but has no other answer than that God is the Giver of all things.

Only Things?

But is this all there is to life? If life means only that we are caught in a finer network of wheels and machines and com-

WHEN MOTHER PRAYED

When mother prayed. O precious hour

When God would come in mighty power!

O memory sweet! O hallowed place,
Where God did shine in mother's face!

When mother prayed, she found sweet rest;

When mother prayed her soul was blest;

Her heart and mind on Christ was stayed,

And God was there when mother prayed.

When mother prayed, ah! then I knew

Within my soul that God was true.
I could no longer doubt His love,
But yielded all, born from above.

And though the years do come and go,

This heart of mine can never know
A sweeter time than that blest hour,
When Jesus came in saving power.

Though other scenes may be forgot,
While life shall last this one cannot;
When mother prayed. O peace divine!

My mother's God today is mine.

Wm. J. Kirkpatrick.

plicated organizations, then we are surely moving toward a day when the machine will refuse to go further and faster and we shall face another reversal in civilization. But life is more than this. Life is a fine spiritual something and Thanksgiving must be a grateful appreciation for Life. In our modern setting such an appreciation would seem to imply two things: 1. God becomes a very real Person who lives and helps and works for the enhancement of life. There can be no real Thanksgiving without such a God. 2. And man becomes a helper with all his fellowmen in the provision of the materials which the human family requires. That God and man may thus unite to provide for all the wants of the world provides an occasion for sincere gratitude.

Tremont, Pa.

GOD GIVES; DO WE APPRECIATE?

By Ralph J. Harrity

It is, at times, a temptation to paraphrase Isaiah and say: "We are an unthankful people, and we dwell in the midst of an unthankful people." For God has showered us with material blessings for generations, and then when Nature is a

little less bountiful than usual, we complain. For this is an apt illustration of our crop shortage and industrial depression. It is not that we are being deprived of the necessities of life, but that we are missing some of the luxuries which Nature has hitherto provided for us. There is still enough, and more than enough to make us thankful, if we have the thankful spirit.

Thankfulness is a real Christian grace, a true indication of a godly life. It is the mark of high character when displayed toward man; displayed toward God it is true spirituality. We parents feel that we are amply rewarded for any gift that we give our children, no matter what the cost, when we see the appreciation of that gift in the sparkling eyes of the child; and surely God the Father would feel rewarded too if our eyes would sparkle with appreciation for His gifts to us when we turn those eyes to Him in prayer. The eyes speak a language that the lips cannot.

Among mankind, the spirit of Thankfulness draws the giver out. A thankful spirit makes us all want to keep on giving; an unthankful spirit lessens the flow of our generosity. But this does not seem to apply to God. He continues to give, regardless. His hand is open to all—to the thankful and to the unthankful. He puts no price upon His giving, sets no bounds to His generosity. Nevertheless, what kind of people are we who continually take what God the Father gives to us, without appreciation and without thankfulness? It is a question that should search our hearts.

God is the largest, the most constant and the most consistent Giver in the Universe—the largest, in that He is the Giver of everything that we have; the most constant, in that since time began He has never ceased to give, generously; and the most consistent, in that He always gives for a definite purpose. He gives sustenance for our bodies, problems for our minds, and His Spirit to teach us how to live and how to use and appreciate all His other gifts. And to make His purpose still clearer to us, He has given His Son!

Cannot we show a greater spirit of Thankfulness to this Prince of Givers—to this Father who gives that we might have the abundant Life, both here and hereafter?

Grace Reformed Church,
Altoona, Pa.

THANKSGIVING IN HARD TIMES

By Raymond E. Wilhelm

It is not easy to be grateful. Let each one of us examine himself and see how true it is that the more one has, the less likely he is to return thanks. We know that we ought to be grateful, but knowing this does not necessarily induce a feeling of gratitude. One has merely to reflect on the manner in which Thanksgiving Day is usually observed in America, the land of plenty, to notice how unlikely it is that prosperity will give rise to gratitude. Perhaps we can find, therefore, in a period of depression an impulse to thankfulness which is lacking in times of plenty. When the cup is almost empty, and we know not how or when it shall be filled again, we are likely to appreciate the few remaining drops, and thank God that the cup is not entirely empty.

In its very origin Thanksgiving Day was established to celebrate the spirit of the man who can be grateful for little or nothing. The recollection of that first Thanksgiving of the Puritans should forever remind us that Thanksgiving is after all the symbol of limitation, not plenty. The circumstances faced by those hardy pioneers of the New World, the savage onslaughts of terrible winters, the bleak ocean separating them from the homeland, the forest which hemmed them in, the uncertainty of friendly relations with the natives, these were facts which might be calculated to challenge the spirit of endurance. It

seems little short of being amazing that their very existence directed attention to the meager things they had, and called forth the spirit of gratitude.

As we now seek to give thanks for blessings which seem to us to be too few in number, we shall do well to remember that besides material things, there are those things that minister to our higher nature. God is not utilitarian. He gives both bread and roses. He has filled life with good things. But there too it is true that "the natural man receiveth not the things of the Spirit of God, and he cannot know them, because they are spiritually judged." It is when he ceases to be a "natural man" that he understands, and when he becomes a "new man" that he gives thanks.

Spring City, Pa.

THANKS WITHOUT THINGS

By Herman J. Naftzinger

Manifest elation over the abundance of material things is no evidence of true thankfulness. Gratitude that is born from the store of worldly goods is just as perishable as all such goods. Things do not remain; they come and go. The man whose wealth is vast today, tomorrow may reap the fruits of bankruptcy; he whose hand is strong and whose mind is keen will soon know the faltering gait of feeble age; the garnerers which hold today their harvest grain may tomorrow open wide their barred doors to ruin; some who share, once again, the joys of Thanksgiving Day may be absent when another year has come and gone.

This sounds like striking a minor note upon a festival occasion; it seems like wailing at the feast. But the kind of thanks that is apparent only when the god of plenty is upon the throne is a weak and broken straw and crumbles beneath the real and imaginary circumstances of life.

The motives which have preserved Thanksgiving Day as a national holiday for us were not rooted in the shallow soil of prosperity. The blessings of our forefathers were not material; they were spiritual. Those heroic souls had been stripped of all their possessions and then, through starvation, bereaved of many loved ones and at last attacked by loathsome, deadly fever. Their savage neighbors, strange and suspicious, were lurking in ambush to attack them at any moment. Life, for them, was very real and circumstances were grievously hard. And then, those stern men and women, regularly braving the harsh wilderness to attend the Church service on the Sabbath day, were so deeply grateful that they literally set aside an additional day of the year for the purpose of rendering thanks to Almighty God. They gave thanks without things.

How were the Pilgrims able to be so thankful in the midst of their desolations? What were the foundations of their gratitude and the motives of their thanksgiving? How could they trust God in the midst of death; how could they rejoice in God when they were starving?

There is but one answer. Those sturdy pioneers had an acquaintance with God and a consciousness of Him that was so real and so radiant that when life was robbed of its material prosperity; when they were desolate upon a bleak and barren coast; when stark death came upon them and their hearts were rent, yet their hymns of praise, too deep for words, rose like the fragrance of a sweet-smelling flower, that has been crushed, to the throne of God. And that is perfect gratitude.

Hegins, Pa.

THE DAY TO GIVE THANKS

By Abner E. J. Reeser

The Day of Thanksgiving recalls untold blessings bestowed upon this nation. It calls this nation's people to a remembrance of the God of their Pilgrim Fathers, to a day of united thanksgiving for the mani-

fold blessings received during the past year. The Psalmist said in gratitude, "I will give thanks unto Jehovah with my whole heart; I will show forth all Thy marvelous work, I will be glad and exalt Thee; I will sing praise to Thy name." Man is the only being among God's creatures who can be intelligently thankful, and can sing "Praise God from Whom All Blessings Flow." How wonderful that is to remember!

A cultivated memory, inspired by thoughtfulness, is one of the richest treasures of the soul. We are so quick to forget and so slow to remember. We need to turn back the pages of memory and see that we have been richly blessed by Divine favor. We are persons of much weariness and discontent because we fail to realize that every touch of God's Fatherly hand confers a blessing at some point in our lives. "It is a good thing to give thanks unto the Lord" (Ps. 92:1), because it is an evidence that we are thoughtful. To be thankful is to be mindful of benefits received. We need to be awakened to a new remembrance of God's presence in the world today as we rely so much on human effort in the achievements of this modern age. Thanksgiving Day returns with a searching appeal to make us more truly thoughtful of and sincerely thankful to Him who is the Creator and Preserver of nations. The variety of blessings that have enriched our lives should be sufficient inspiration to awaken and revive a new spirit of gratitude toward God and man.

To some persons Thanksgiving Day means but little, to others much. To others it's a day of sport and feasting. And to still others it is homegoing day, to be spent with father and mother in the old home of childhood days, with the privilege of renewing the acquaintances of youth in the old home community. And yet to others, it means first of all, attending a services of worship, in this way giving public expression of gratitude to God for His bounties of the year. To these, Thanksgiving would not seem right at all if they could not go to the House of Prayer. It means above all, an opportunity "to praise His name for the inestimable love in the redemption of the world and for the hope of glory."

SOMETHING TO THINK ABOUT

(A Special Letter by the eminent economist, Roger W. Babson)

On October 6, I suggested that later the nations would recognize the economic value of accumulating spiritual wealth but that they are not now in the mood to do so. Reports, which have since come to me, lead me to believe that such a time may, however, be much nearer than I had then thought. Apparently, people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents;



THE CHILDREN OF SORROW

By E. Guy Talbott

The Children of Sorrow are pleading
for bread,
Forsaken by men and alone;
O, friend, will you heed them, or
will it be said,
You answered their prayer with a
stone?

From grief-stricken China they
stretch out their hands;
From sad Porto Rico they cry;
From fields that are near and from
far-away lands,
They're pleading for bread, lest
they die.

O can you resist the dire plea of a
child,
Who begs for a crumb or a crust?
Or will you respond to the children
exiled,
And feed them because you are
just?

They ask in the name of our Lord's
Golden Rule;
Your Lord, who is ever their
Friend.
But you are His pupil; you learned
in His school
That others on you must depend.

The Children of Sorrow who ask you
for bread
Are anxiously waiting reply.
In the Name of the Master, O let it
be said,
You heard them and answered
their cry.

(Observe Golden Rule Sunday,
December 7th, and make a sacrificial
gift for the boys and girls in
need. All gifts should be sent to
the Golden Rule Foundation, Flem-
ing H. Revell, Treasurer, Lincoln
Bldg., 60 E. 42nd St., New York.)

and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and Churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England, entitled, "An Age Destitute of Faith":

"The other day I listened to a group of

public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should

FAITH

"O Thou only true God," as was witnessed by Thy dear Son;
How often through Unbelief is dishonor to Thee done:
The unspeakable marvels and wonders of Creative skill
Should draw the homage of Faith
from the most blinded Will.

And yet beyond all Creation Thy Word calls forth our trust,
As the works of Thy Spirit must outlive Thy works in dust:
The fulfillment, as History grows, of Ancient Prophecy
Brings ever Thy faithfulness more clearly before Faith's eye.

Thou art and Thy Word is true, and upon it we rest:
Thou art definite in Thy dealings to grant Faith's request:
Let the men of Faith still witness (as their stories do, forsooth!)
As Luther, Zwingli, Wesley, William Carey, Muller, Booth.

It is here we find the failure of the Christians of today;
They ask, but they do not dare to look for what they pray;
Yet blessing waits on believing, as the life of Jesus saith;
The answers will aye be measured by "according to your faith."

William Olney.

be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted. The Churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and char-a-banc, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith! Everywhere the same story is told, as every pastor could witness countless times

over. One day it is a girl at college, who tells you that she is the only girl in her "set" who ever thinks of going to Church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material. Twenty years ago Sunday Schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their 'teens who have never been near either Church or Sunday School.

If the above analysis of the situation is correct, certainly preachers and Churches can render a wonderful service at this time, both in England and America. **More religion—rather than more legislation—is the need of the hour.** The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history;—in fact, I discussed it in the first edition of my book, "Business Barometers," written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. The so-called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught. **People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations.** Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in Churches, schools, and colleges. Think it over.

Roger W. Babson.

The Place and Power of the Church Paper in the Christian Home

JOHN S. HOLLENBACH, S.T.D.

(First Prize Essay in Miller Prize Contest, 1930)

There is only one body of literature that can rightfully claim precedence over the Church paper in the Christian home. That is the Book of books, the Bible, which must ever remain the chief source of information and inspiration for the Christian household. The place of the Church paper in value and importance is next to the Bible.

In the light of the fact that the Church paper should hold such a high place, one is appalled at the great gap between conditions as they are and as they should be. A very small percentage of the families

in the denomination receive any of the official Church organs, and still less make their contents a vital factor in their thinking and living. There is need of repeated emphasis to induce more people to give serious attention to this vital matter.

What would you think of a man engaged in any business or profession who did not read one or more trade papers? You would consider him a back number, would you not? There is hardly any work or occupation, however insignificant, that is not represented by at least one publication in the field of journalism. The farmer

has a choice from a number of papers dealing with various phases of agriculture. The schoolman can select in his field the journal that deals with his particular line of education. The merchant can find a magazine that helps to solve his problems of buying and selling to the best advantage to himself and to his customers. The manufacturers of automobiles and other products publish circulars, etc., to bring what they have to sell to the attention of the public. Labor organizations have their organs whereby to keep their members in touch with the objec-

tives they hope to realize through concerted action. Fraternal bodies of all descriptions publish periodicals for the furtherance of fellowship in their circles and the propagation of their principles and programs. Surely in this matter of using the printed page as a means for creating greater interest and activity in the several phases of life the children of this world have proven themselves in their generation much wiser than the children of light.

The Christian Church is engaged in the greatest business of all, the **King's business**. Should not the families that compose her fellowship be at least as much interested in this great all-comprehensive world project as are men and women in their chosen callings? Yet there are many folks who claim to be engaged in the King's business who do not read any religious journal at all and who rarely ever turn to the Bible!

People should read the Church paper because it conveys to them information of what other congregations in the denomination are doing. The members of a congregation may feel that they have problems and hardships such as none others ever have. They may read that there are others who have faced even more difficult situations and have found a way to solve them. A tie of interest and understanding is formed among the congregations of a communion through the channels of information about each other.

It is practically impossible for the minister, especially where services are held once each Sunday or only every two weeks, to bring all the causes and movements of the denomination before the people. Here truly is felt the need of an assistant pastor in the form of the Church paper. In a former parish the number of subscribers to one of our official publications was much greater than in my present field. More liberal response was given to the various calls of the Church than here, with less services in the several Churches because there was a greater number. Why was it so? The people were better informed and needed but an opportunity to act on their information. If we want our Church to meet the goals set before her, our people need to be brought in touch with them through reading.

The Church paper is the best medium of information about events in the religious world as a whole. To be sure, we want it to develop a denominational consciousness and loyalty. But we do not want it to develop an attitude of sectarian aloofness and isolation. Our Church papers give our readers the main facts about activities in other denominations and about the things in which the denominations are unitedly engaged. People are brought into contact with the mutual relation between the social implications of the message of the Church and the various social, economic, political and international affairs. The Church paper presents the essential features of what is transpiring in the so-called secular world. The Church paper is seen to be a necessary supplement to the Bible to keep people "intelligently religious."

The Church paper, if conscientiously read, is a source of inspiration to higher living. Its stirring messages and challenges lift us above the monotony of the every day. The commonplace things of life are given a profounder meaning and content, for they are bound up with Kingdom-building through a spiritual interpretation and motivation of life. The pull of the Christ Ideal is made effective in us through reading wholesome Christian literature. The man who is not filled with an abiding enthusiasm for higher values is missing the best of which he is capable. He needs to be charged every week with the renewing power of the Church paper.

We are living in a rapidly moving age. People are madly rushing about, always in a hurry, "going nowhere for nothing." So it is that religious activities are crowded out of even the so-called Christian home. This situation is not auspicious. It must be corrected or serious consequences will ensue. We need to pause in order to gain and maintain our poise. The family altar columns and other devotional features of our Church papers afford excellent materials and suggestions for family meditation. It is very needful that we have more religious training in the home. Folks who nurture the spiritual life at home are bound to be more regular and effective worshipers in the Lord's House.

A home without a Church paper is like

a garden without plants. The possibilities for growth are there, but there can be no good fruitage without the planting of seeds and the cultivation of the plants. In these days of crisis our children need to be strengthened to combat the temptations and meet the trials of life. There are many good things for children that will help them to see the right and love the good. If you have children in the family, it is not a question whether you can afford to get the Church paper. It is rather a question whether you can afford not to get it. **Your children deserve the best in reading material.**

The power of the Church paper in the Christian home is dependent upon whether it is given a place there or not. No instrument of righteousness, however excellent, can affect for good those whom it has no opportunity to touch. There is no magic power in food to nourish those who fail to partake of it. There is no efficacy for a Christian home in a Church paper that never reaches it, or if it does, is never read.

The influence for good in a **consistent reading** of the Church paper is incalculable. Can we imagine what our Church would be like if every family received at least one of the denominational periodicals? Many of our most perplexing problems would vanish as the mist before the rays of the rising sun. Our people would not sit wondering what we are talking about when we set forth the challenges of our Boards and institutions. Instead of manifesting an attitude of ignorance, indifference or resentment, they would be in a position to give an intelligent and sympathetic hearing to them. Would it not be fine to carry out programs in full without having continual deficits and without being forever in debt? Such a thing is possible with a properly informed and inspired Church membership.

Pastors who have been diffident or delinquent in the matter of the presentation of the need of being readers of the Church paper will act wisely by making an early and earnest effort to influence their people in this direction. May we have an increasing number of families who avail themselves of one or more of our Church papers!

Who are the "Liberals"?

By CARL E. GRAMMER, S.T.D.

(We advise our readers not to miss this thoughtful interpretation of the Christian's civic duty, written by the brilliant rector of St. Stephen's Protestant Episcopal Church, Philadelphia, for his parishioners)

How mysterious and wonderful is philosophy! It differs as much from knowledge as a plant differs from the soil. It is knowledge organized so as to produce results, to serve as a guide or set a program. A man's philosophy is the organizing principle of his life. For this reason there is nothing so important as the formation of a correct philosophy; nothing so dangerous as sophistry that is a specious but misleading philosophy.

In my judgment we had a remarkable specimen of misleading philosophy at the dinner of the Synod of the Province of Washington on Tuesday, October 21st, when the Church was admonished to keep away from political and social questions on the ground that the **redemption of the individual** was the Church's supreme task, a task of such an absorbing and unique character that it must necessarily exclude other more mundane interests and shut out especially the affairs of State. This neglect of the State was given additional justification by an extraordinary definition of the State. St. Paul regarded the State as a Divine agency, but the orator of the banquet defined the State as an

organization having as its primary function antagonism to other States. Aristotle thought of the State as an association for mutual benefit and suggested that no city or State should be too large for all the citizens to hear the voice of the herald. Mutual aid was the great Pagan's philosophy of the State; a divine agent of justice was the Apostle's theory of the State; an organized hostility was the post-prandial orator's theory.

As we heard this crude philosophy we understood how it was that the speaker had been one of the outstanding foes of the adherence of the United States to the League of Nations: a union of essentially repugnant factors would be as disastrous as tying together a dog and a cat, as futile as bad logic.

But we cannot accept such a philosophy for a moment. In the first place, the speaker transgressed his own canon. If the affairs of the State are no concern of the Church, then he ought not to have spent any time in laying down a philosophy of the State. It was as much out of place as a discussion on heat. In the second place, such a philosophy is sharply

contradicted by the facts of life. The States in the American Union, neither now nor as Colonies, were organized against one another. The United States are not organized against Canada, or against England. Separate organizations are not necessarily or essentially hostile to one another. Thirdly, the speaker was not in harmony with his conduct on former occasions. At the General Convention at Richmond in 1907 he ardently advocated the Convention's protesting against a proposed tariff upon cotton goods manufactured in the Philippines as injurious to the welfare of a people who are our wards.

The great trouble in much philosophizing of the kind to which we were treated at that dinner is that while it purports to be a theory gathered from a survey of the universe, it is selected because it is the road to a desired goal. The goal in this case clearly was that **the Church should keep out of the burning question of Prohibition**. Already the great Protestant Churches have come out strongly in favor of the "noble experiment." While it has not been as unqualified a success as we had over-optimistically hoped, still it has

been an unspeakable blessing to the country. The people who deprecate the lawlessness of bootleggers and their patrons are not conspicuous for their zeal for law-enforcement. The philosophy of selective obedience which they proclaim would undermine all government.

The Churches with a progressive morality, the Churches of the Reformation, are convinced that they cannot consistently pray "Thy Kingdom come" and remain indifferent to the effort to expel from society one of the worst foes of that Kingdom. Their instinct is sound. Alcohol, that insidious habit-forming drug, in spite of the glamor that has gathered around it from its use in social functions, is one of the worst foes of mankind. The facts of life are too much for this wire-drawn theorizing. The true liberals are not those who would perpetuate and protect the traffic in an enslaving and debasing drug, but those who would free mankind from this slavery.

Just as Stephen A. Douglas defended the permission for Slavery to go into the territories in the name of liberty, on the ground of leaving the squatters free to decide the matter, so the people who advocate the letting down of bars to liquor proclaim themselves "liberals" today.

In both cases this pseudo-liberalism extends the dominions of slavery. It is as true of alcohol as it was of slavery, that it must be nationally controlled, and that as freedom could not permanently co-exist with slavery, so the States that desire Prohibition, the majority of our Union, be it noted, cannot continue to enjoy that blessing if they are surrounded or have interspersed among them States that permit its manufacture and sale. It is a national question, a question fraught with momentous issues, and so a moral question which the Christian cannot avoid considering, and in whose consideration he is entitled to the guidance of his Church and of his minister.

While looking at the books in the window of a second-hand book store a few days ago, I was invited in by the proprietor. "Why do we not hear from you on the political situation?" he asked. "I have been expecting a letter from you in the papers." I explained that I could not get my letters published. "Well," he exclaimed, "here is a sermon delivered on November 6th, 1864, just before the second election of Abraham Lincoln, that met with such approval that it was published by request." Glad to find such good precedent for a minister's participation in governmental questions, I bought the sermon. Here is a pertinent quotation:

"Ever and anon, some billow of our tempest-tossed ocean, surging to an unwonted

height, bears aloft the Ship of State far above the level of considerations merely political, into the purer region of Christian morals. At such times when the Almighty visibly makes bare His arm and the nation passes through some sublime moral crisis, that minister is false to his trust, as the prophet or spokesman of God, who does not seize the occasion and turn it to a religious use. Such an occasion, I solemnly believe, is the approaching Presidential election." Such an occasion, I believe, is the approaching November election in Pennsylvania. (Written before Election Day.—Ed.)

HOME

Life changes all our thoughts of Heaven;

At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.

But in the afterward of years

It is a more familiar place;

A home unhurt by sighs or fears,

Where waiteth many a well-known face,

With passing years it comes more near,

It grows more real day by day;

Not strange or cold, but very dear—

The glad homeland not far away,

Where none are sick, or poor, or lone,

The place where we shall find our own.

And as we think of all we knew

Who there have met to part no more,

Our longing hearts desire home, too,

With all the strife and trouble o'er.

Robert Browning.

Here is the preacher's view of Civil Government. After quoting a number of texts he says: "We see, then, what the Scriptural teaching concerning Civil Government is. It teaches us to accept government as a Divine fact, which exists as soon as and wherever men exist. There never has been a nation so degraded that it had no government. There has never been a nation so advanced that it intentionally based its government on the idea of social contract except as a figment of law. Men never have lived, and men never will live, and this simply because men never can live, without government. We shall never be able to trace the origin or basis of Civil Government further back than was done more than two thousand years ago by the great philosopher of Stagira. 'It is manifest,' says Aristotle,

'that the State is one of the things that exist by nature and that man in virtue of his very being is a political animal.'"

There we have, indeed, a solid philosophy of the State. According to Aristotle it is a product of nature, and according to St. Paul a Divine Ordinance. That sermon is a noble memorial of great days. I do not wonder that Philadelphia should remember, with gratitude and reverence, George Dana Boardman, its author.

An additional reason for writing on this subject is our inability to get a fair hearing in the newspapers. Prohibition was brought to pass without their aid, and its perpetuation will be without their assistance. Vain have been my efforts to get a modest letter into their columns. Moreover, if such letters are published, there is often appended some critical comment or prefixed some unhelpful caption. This boasted liberal movement does not foster that most basic of all principles of liberality, the freedom of the press.

One of the great moral principles involved in the government of our States and cities under modern conditions is the necessity of preventing the heads of great utility corporations from dominating our politics, and in this way standing on both sides of the question when the State is legislating with regard to such corporations. The courts pronounced strongly on the wrong done to Philadelphia in some contracts where the politicians who let out the contracts were the creatures of the head of the corporation with which the bargain was made, and where the bonding company that guaranteed adequate performance had at its head a leading official of the city, who thus had every inducement to refrain from penalizing the contractor for imperfect work, since the loss would have to be made good by his company. It seems to me a fundamental policy of good government and a basic principle of morals that the heads of these great corporations should not be leading politicians.

I wrote a letter on the subject and submitted it to an eminent lawyer in New York, who pronounced it sane and well-balanced. But I could not get it published in a single paper in Philadelphia, though I sent it to four. If it were not for the Church papers and little parish and local papers, I do not know how this side of the question could be presented. The separation of politics from these influences is in the interest both of politics and business. Nothing does so much to foster the destructive and Bolshevistic forces at work among us as signs of the domination of politics by the heads of great utility corporations. He is the true conservative who limits such activities.

Breaking or Making a Pastor

(A Challenge to Congregations)

By Now and Then

At the laymen's meeting held during the annual Baptist State Convention at Norris-town, Pa., last month, Dr. A. W. Beaven, president of Colgate Divinity School, Rochester, N. Y., declared substantially, during his address, "More than all his education, more than his home environment, more than his parentage, the first pastorate of a minister will determine his place in the ministry." He then gave as an illustration the following actual incident. A young minister, after having spent several years in his first pastorate, wrote to Dr. Beaven that as a minister he was apparently a failure. He was thoroughly discouraged. Without the young man's knowledge, Dr. Beaven visited his parish and interviewed a number of the members. The testimony was unanimous: He couldn't preach; he couldn't lead; he couldn't do anything with finances; he couldn't mix;

in fact he couldn't do anything a preacher should do, and they were convinced he should move on. Dr. Beaven then called on the young minister, heard his story and his declaration that "he believed he should leave the ministry."

Dr. Beaven invited him to become his assistant in his Lake Avenue Baptist Church, Rochester. The young man was astounded, but gladly accepted the offer. After he had served as assistant three years, Dr. Beaven was called to the presidency of the college. Hundreds of Baptist preachers longed to be his successor, but the congregation refused to hear a single candidate. They immediately and unanimously elected the assistant as their pastor. The "hopeless failure" had become in three years a glorious success.

How did this happen? Dr. Beaven then explained that the congregation which he

had served for more than twenty years had given him their whole-hearted support, co-operation, sincere prayers, love and warm and loyal friendship throughout his ministry. His congregation had made for him his place in the ministerial world. The same treatment was accorded the assistant, and that treatment in three years had made a so-called failure a competent, loved, and forceful pastor of a large and influential congregation.

Dr. Beaven said his conclusion was reached after twenty-five years of careful observation of the influence of the first pastorate on young ministers. Countless ministers will declare Dr. Beaven's statement not only as truthful but to be literally true and will join in commending as a statement that every congregation should take vitally and prayerfully to heart. Dr. Beaven places — and rightly — a tremendous

responsibility on congregations—the responsibility of breaking or making a pastor (not only young pastors but older pastors), for a pastor successful in one congregation can be almost ruined by another congregation. A certain Reformed congregation within 100 miles of Philadelphia has had a number of pastors within the past 30 years, and each pastor has left with a more or less bitter experience due to the bickerings, jealousies and backbiting in the congregation, and their unloving and disloyal treatment of their pastors. If any of the members and officers of that particular congregation have sufficient acumen to discern that this statement refers to them, so much the better, for it is time this congregation should be told in plain, ungilded words that if their new pastor who is to come, or may by this

time have come, is to be the next victim, then they had better dismiss him at once and close their Church doors until they have a change of heart. These are strong words; but can the Church, can the Kingdom, can its ministers continue to suffer because a congregation—not all of the members, by any means, but too many of them—do not have the Spirit of Jesus in their hearts! They have now two opportunities before them: the opportunity to bring sorrow to another pastor or the opportunity to help make him a glorious success. Let us pray God that they will choose the latter opportunity.

What a glorious chance congregations have to help make their ministers greater pastors! Yea, it is more than opportunity; it is a solemn responsibility. Many congregations wish their pastors would move

on, because everything is not as it should be. But in how many instances the changes the congregations desire could be secured, not by the pastor moving on, but by the congregations themselves changing their attitude toward their pastors and giving them their full support in their difficult work, manifesting sincere love and friendship for the minister and determining that they will do all possible to make him a success. There are few congregations which do not stand in need of taking Dr. Beaven's words deeply to heart.

One time a large congregation called a young minister to be their pastor. A member of another Church said to one of the officers, "Don't you think such a young man for your congregation is likely to fail?" The answer was, "We won't let him fail!"

America Needs Sons of God

(Excerpt from a sermon preached in the Church of the Covenant, Washington, D. C., by the REV. DR.

ALBERT JOSEPH MCCARTNEY)

I think the world is waiting just now for some one who will show himself a son of God so swayed by the Spirit of God that he will challenge the right of the amusement industry, particularly through the movies, to put the stamp of pagan approval upon life in a country that should boast a Christian heritage. Twenty million people witness daily the films in this country. Fifteen million of these are under 24 years of age. One-third of the films, it has been carefully estimated, are striking at the very basic corner-stone of American life, delivering their subtle and persistent blows at the sanctity of marriage, the integrity of the family relationship, and are certainly making light of personal purity. From billboard to box office they are subtly, insidiously, and intentionally sensual. Ten million children constitute the daily patronage of the screen houses where sooner or later they are bound to see emphasized the vile and suggestive. The picture industry has become the fourth or fifth largest in the country and in spite of the hypocritical camouflage which it maintains through the triumvirate of a censorship composed of men who enjoy the confidence of the country this great industry is responsible for the willful distortion of life with which we are so constantly familiar. When I see men of vast wealth expending it either in their lifetime or after their death upon futile, innocuous philanthropies, I wonder that some of them don't see the chance to do a great thing for society. For the man who will seek to control this industry in the interests of humanity must be a man rich enough and well informed enough and with political influence enough and who will be willing to take his millions and dedicate them through the purchase in the open market, if need be, of a controlling interest in this industry and save the most popular and influential amusement of all time from becoming the greatest moral foe of childhood.

Out in the advertising world we are waiting for the appearance of some son of God. Commercial advertising has become an open scandal throughout the length and breadth of the land. Not only are we marring America the Beautiful

"THE GARDEN OF MEMORY AT THE END OF THE ROAD"

There's a garden of memory at the start of the road,

And the light of the dawn bathes it in gold.

The soil is fallow and patiently waits its coming load

Of flowers of memory, in wealth untold.

In my garden of memory at the end of the road,

Where the sunset light of life is falling,

Now are flowers that tell me how Christ lightened the load

While in the noon-tide heat I was toiling.

There are flowers that speak of His great Love and Grace,

When the storm-clouds around me were rolling.

How He led me gently to a safe, sheltering place

And bid me ever trust in His knowing.

There are wee, sweet flowers that whisper and nod,

As the long twilight fades into the dark,

And they tell of a wonderful garden of God,

Prepared for the loving and pure of heart.

In my garden of memory at the end of the road,

Where I have planted my flowers and cared,

I find my rich treasures and comforting goad,

In thots of the life which with God I have shared.

Now and Then.

with ugly billboards that obscure the landscape and screech at us of their jazzy

wares, but from the printed pages of every magazine and placard in ten thousand shop windows we are obliged to gaze upon immoral innuendoes and suggestive insinuations. They are a discredit to the common decency of the country. I believe God is going to raise up some man in the advertising business who will call the American Association of Advertisers to clean house and lift the standard of business advertising out of the mud. It is high time for the voice of America to be lifted in protest not only against this violation of the beauty of the country but against the immolation of the girlhood and womanhood of the land upon the golden altar of advertising.

I think also how just now the world is waiting for people of position and influence in society to show what temperance can really do for a country. Politics and selfishness have got the country into a fearful muddle on this whole subject, but that is all the more reason why those of us who believe in it should rally to the cause of temperance. Science has already done a great deal for the cause in disclosing the evil repercussions of intemperance upon society. Human derelicts on every hand constitute an appalling warning. Education carried us far until we let it drop, and it can carry us a long way farther. Agitation has had a conspicuous part to play in the past and will have a great part to play in the future. Legislation can accomplish certain things but it will take more than all these put together. What the cause of temperance needs most of all is a lot of earnest-minded, capable, responsible people actuated by the spirit of Christ who are willing in season and out of season to make a personal sacrifice to show the world what temperance really means. In a day when the forces of intemperance have had the effrontery to organize under the name that is amongst the most sacred in the lexicon of Christian history, calling themselves "crusaders," and would use the sacred oriflamme of the cross as the emblem of their society, it is high time for the friends of temperance who have fought and bled and died for a hundred years to rally to the cause and be amongst the sons of God for whom the world is waiting.

How Militaristic Is England?

By WILLIAM C. ALLEN

I often see in the post office of one of the smaller cities of England when visiting there, a tablet to the memory of twenty-three employes who lost their lives in the Great War. All perished in France except two in East Africa, one in Meso-

potamia, one in Egypt, one in Palestine, one in Nigeria. This list is typical. Monuments and memorials are everywhere encountered in England, in little villages, in historic cathedrals, in great city squares. Everywhere there are many who affirm

that the awful toll of young men—about one million of her best—was largely the result of fears fomented by certain newspapers, the talk of some "statesmen," the subtle propaganda of various sorts of "imprestige from preparing for war, or from

terests" which hoped to gain fortune or war itself.

Time-honored advertising of military affairs in England continues. Metropolitan newspapers keep the country quickened about such matters. Thus, the London "Times" of the date I pen this article, offers almost three long, small-typed, closely-printed columns of information as to changes of officers in the Admiralty and Regular Army, about the Regular Army Reserve Officers, the Royal Air Force, and so forth. The positions of cruisers and battleships in different parts of the world are detailed. Illustrated weeklies constantly display pictures of units of the fleets, or of army and navy officials. Many daily newspapers do the same. Every effort is apparently being made to maintain a military and naval spirit through these mediums.

Many national events of England are naval or military in their character, and are exploited as such. The annual Trooping of the Colors this year was a case in point. It was staged on the Horse Guards Parade, London. Many leading officers and titled people took part. Military representatives from the Dominions were in the procession. There were thousands of spectators. The Prince of Wales in the absence of the King took the salute. The Queen, members of the Royal family including the beautiful little Princess Elizabeth—there are but two lives between her and the throne—watched the "dazzling" scene from a window. "In the garden of 10 Downing Street," we are told, the Prime Minister, Ramsey MacDonald, "had his party." I question if he really enjoyed it.

The Tattoos are popular military performances, vivid, colorful, with pageants and massed bands of music. The Aldershot Tattoo this summer had 86,700 beholders. The Naval Tattoo, at Portsmouth, was a marvelous pageant. The London "Daily Telegraph" has editorially declared that "the Tattoo is still on the up-grade of popularity," and added: "The general public demands it as part of their yearly order of life." This great daily, while proclaiming that the Tattoo should not be confused with the spirit of militarism has also stated that such displays, "are a post-war development," adding: "Superficial people please themselves with believing that the war made us all weary of military things. To say that the war taught the ordinary man to think of the army as part of the national life would be nearer the truth."

Much attention is paid to the Territorial Army—a volunteer reserve force—not the regular army. It has slightly decreased in strength in the past twelve months, but the muster this summer was larger than that of recent years. We are told that 100,000 men went into camp and training. As in America, so it is in Eng-

land, some men like to play soldier. The great English commoner, John Bright, when commenting on the Army of his day, is reported to have said that it was "a gigantic system of out-door relief for the sons of the British aristocracy." Is America unintentionally drifting in a similar direction?

The House of Commons, July 30, 1930, earnestly discussed the present causes of decline in numbers in recruiting for the regular army. Lieutenant-Commander Kenworthy, M.P., said "he believed one reason why recruiting was falling off was that young lads who went through the training corps were sickened with the military drill and routine." The Secretary of State for War, protested that: "Men did not join the Army because they did not believe in the Army," and this despite the very serious unemployment situation. He said: "It seemed to be assumed that the only people who would join the infantry were the so-called working classes. . . . What about the middle classes and the wealthy?" He asked that more of the hundreds of thousands of young men in excellent physical condition, those who "have no need to think of their economic future," should volunteer in the regular army.

The O. T. C. (Officers' Training Corps) has of latter time met with vigorous opposition from certain quarters. At a recent meeting of the London Educational Authority an opponent of the Corps said, "I say that a boy of 12 who uses a bayonet for the first time can picture himself sticking the bayonet into somebody's body and killing him." The decision to have a cadet corps in the Councils' schools was reached by a vote of 20 to 14. The 300 boy student cadets of the O. T. C. of the celebrated and very aristocratic Harrow School recently presented a petition to the management, declaring their training had become "a thing to be dreaded and avoided, and now universally condemned." The military brethren and most of the newspapers were horrified at this unprecedented incident. But at least one great newspaper, the "Daily News," remarked that it is irrational to endeavor to maintain a war-time level in an age of the Kellogg Pact and Peace. The London "Times" has announced that after an existence of 26 years the Cadet Corps of the Queen's Own, Royal Kent Regiment, is to be disbanded, a contributory cause for this step being "the withdrawal of the Government grant to cadet corps." The military correspondent of the London "Post" has written that: "After October, 947 companies of cadets, with a total (all ranks) of approximately 50,000, so far as Government financial support and recognition are concerned, will cease to exist."

Among the Churches opposition to "pre-

paredness' and war is not nearly as strong as in the United States. A system deeply rooted in the social fabric of an old country, with many ancient traditions, cannot easily be changed. The profits for a few wealthy and influential Church members must be very great. Yet the 1930 Lambeth Council of Bishops in its encyclical took a more definite stand than ever before. Other Church groups are tending in the same direction. At the banquet for the International Congregational Council in England this year, Lloyd George urged: "I live in a quiet place in Surrey, far away from any towns, and I went there for quietness. Yet every day I can hear the rattle of machine guns in one camp, the hoarse roar of artillery down in the direction of Portsmouth and the new bombing aeroplanes. What for? To slaughter men. And this is going on now in every land on earth—I beg your pardon, in every civilized land on earth. It is really time the Churches took this in hand."

In England, as elsewhere, people of international thought often fail to appreciate the meaning of the expression of others who hold different opinions from themselves. In the House of Lords this summer, two eminent admirals emphasized national defence in connection with apprehended danger from America. The London "Morning Post," June 2, 1930, bitterly commented on a recently issued book written by a leading American editor. In essence that book is an unnecessary attack on the pride of Great Britain. To quote its spirit: "Nothing can stop us. If Britain is foolish enough to fight us, she will go down more quickly, that is all." A distinguished British author has recently published a work of fiction wherein he prophesies, and somewhat details a coming Anglo-American conflict, including a great naval battle in the mid-Atlantic. All these men assist the cause of militarism. Such talk and literature, on both sides of the Atlantic, furnish the military folks of Great Britain with exactly the kind of stuff they desire. Thus are forged the fears and armaments that induce war.

Fifty years ago, during a Budget debate William E. Gladstone, then Chancellor of the Exchequer, asked for an additional one penny on income tax, bringing that tax to sixpence in the pound. Today the tax, even on small incomes, is over 48 pence in the pound. Undoubtedly the financial burdens of the hour tend to diminish military ardor in numerous instances. Yet, to sum up, there are many reasons for believing that—as in other countries—the great majority of the English people, without realizing it themselves, are more susceptible to military appeal, are much more militaristic in their thought and emotions, than they were prior to the Great War.

England, 1930.

A Letter From London

By HUBERT W. PEET

Two Fine Veterans

It is difficult to think of Dean Inge (pronounced ING) of St. Paul's Cathedral, London, as a veteran, and yet the other day he was entertained by the Modern Churchmen's Union to dinner in honor of his 70th birthday. He is not called "The Gloomy Dean" so frequently today as formerly. If not exactly a humorist, he is at least a wit, but he can be very caustic, and he never plays to the gallery. Asked if his life had been happy, the Dean replied that no doubt for the first 28 years of his life the balance was on the wrong side. "I was," he said, "a painfully shy, nervous, anxious child; and at Eton and Cambridge I worked much harder than any boy who cares for his health

and happiness ought to work. . . . But from 30 onwards and especially since my marriage I have no doubt that my balance has been on the right side." Certainly Dean Inge owes much to his wife. The other and more veritable veteran is Lord Halifax, the "doyen" of the extreme wing of the Anglo-Catholic party, and father of Lord Irwin, Viceroy of India. Both father and son are men of deeply religious faith which endears them to all who come into contact with them, however much they may differ theologically. Lord Halifax was a playmate of King Edward when a boy, being one of the six lads chosen by Queen Victoria for her heir's companions. Lord Halifax seldom comes to London now, but prefers to stay on his Yorkshire

Estate, though during his lifetime the country round has become disfigured by coal mines.

St. Paul's

It is 17 years since warning was given to the Dean and Chapter that St. Paul's Cathedral was "in danger of becoming dangerous." Indeed at one time the authorities had notice served on them of "a dangerous structure," as though, to use Canon Alexander's words, they "were the owners of a small shop in Cheapside." The task of restoration has involved the raising of £450,000, of which £600 was received chiefly in coppers in the Cathedral boxes. In all such operations there is al-

(Continued on page 18)

NEWS IN BRIEF

"O COME, ALL YE FAITHFUL"

(Adeste Fideles)

(Memory Hymn for December)

1. O come, all ye faithful,
Joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him
Born the King of Angels;
O come, let us adore Him,
Christ, the Lord.
2. Sing, choirs of angels,
Sing in exultation,
Through heaven's high arches be your
praises poured:
Now to our God be
Glory in the highest;
O come, let us adore Him,
Christ, the Lord.
3. Yea, Lord, we greet Thee,
Born this happy morning,
Jesus, forever be Thy name adored;
Word of the Father
Now in flesh appearing;
O come, let us adore Him,
Christ, the Lord.

Traditional Melody Translated by
18th Century F. Oakley, 1841.

CHANGE OF ADDRESS

Robert M. Adam (lic.) from Leonia, N. J., to 110 Morningside Drive, New York, N. Y.

Rev. Reginald L. Barr from Fairfield, Ohio, to 655 Carlisle Ave., Dayton, Ohio.

Rev. R. Ira Gass from Yukon, Pa., to Cochran, Pa.

Rev. J. Edward Klingaman from Dover, Pa., to 1119 West Princess St., York, Pa.

Rev. Morgan A. Peters from Myerstown, Pa., to 136 East Third St., Mt. Carmel, Pa.

Rev. Charles H. Riedesel from Kimama, Idaho, to Route 4, Bucyrus, Ohio.

Rev. Edward H. Uessler from Louisville, Pa., to Middleton, Indiana.

In the Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, Nov. 16 was Youth Sunday. The young people of the Church occupied the seats of honor.

On Sunday, Nov. 2d, Trinity Church, Canton, Ohio, the Rev. Henry N. Kerst, D.D., pastor, had the pleasure of having the Rev. Jesse B. Yaukey, wife and two boys as guests. They were given a hearty God-speed by the congregation, as they took up their return journey to Yochow City, Hunan, China.

No Every Member Canvass is complete in itself. It is always successive to previous canvasses and initial to the next. The spiritual and financial values of each canvass are cumulative. The time to begin preparing for the next canvass is immediately at the close of the canvass the Churches are now making.

This significant statement was made by a layman at one of the Classical meetings: "People who do not pay their Apportionment for missions and benevolence would not dare do that with their local expenses, because they could not operate longer than one year." Incidentally, that may be the reason, why some of our Boards are finding it difficult to operate this year.

Salem Church, Harrisburg, Pa., Rev. Dr. J. N. LeVan, pastor. The First Cycle of Organ Music, by John Sebastian Bach, presented by James Emory Scheirer, organist,

began in October and will continue until May. The recitals will be played twice each month on the second Tuesday at 8 P. M., and the Saturday preceding at 3.30 P. M. Tickets for these concerts are 75c.

The Annual Christmas Bazaar, luncheon and afternoon tea for the benefit of the Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches will be held at their main school building, 1122 Spruce St., on Friday, November 21, 1930. The Bazaar will be open from 11 A. M. until 8 P. M. Luncheon will be served from 12 noon until 2 P. M., and tea from 3 to 5 P. M.

First Church, Reading, Pa., Rev. Daniel J. Wetzel, pastor, the catechetical class was organized on Friday, Nov. 14 at 7 o'clock in the Church parlor. Children, age 12 or older, were invited to join the class. On Wednesday, Nov. 19, at 8.15 P. M., a lecture recital was given in this Church by Dr. Rollo Maitland, of Philadelphia, under the auspices of Reading Chapter, National Association of Organists. The subject was, "Music and its Relation to Life."

Great interest was shown by the men of Emmanuel (Baust) Church, Westminster, Md., at the first meeting of their Chapter of the Reformed Churchmen's League held Nov. 5. After a union service with the W. M. S., the Girl's Missionary Guild, and the Missionary Band, each group held its separate meeting. The men first considered the problems which confront the local Church, and then discussed the subject of evangelism and the work which they can do to increase the interest of the community in the Church and its work.

The men of St. John's, Nazareth, Pa., Dr. Wallace H. Wotring, pastor, met for their 20th anniversary banquet on Nov. 13, over 125 being on hand for the inspiring occasion. About 25 of the ladies of the Church served the toothsome dinner. Mr. J. H. Sencenbach, active and forward-looking elder of Christ Church, Bath, Pa., delivered a helpful address, in which, we are glad to say, he also made a plea for the reading of the "Messenger," of which he has been a reader for 30 years.

At the September meeting of the Ministerial Association of Buffalo, N. Y., the Rev. John M. Peck, pastor of our St. Paul's Church, was elected president for the coming year. The association meets on the fourth Monday of every month to hear an address by an invited speaker and transact such business as may be of common interest to the various Protestant denominations of the city. Some 200 clergymen of the city and community are included in the membership of this organization.

Heidelberg Church, Thomasville, N. C., Rev. J. A. Palmer, pastor, reports the death of Mr. W. L. Myers, a charter member of the congregation, and one of the first two elders, who passed to his reward Nov. 10, at the age of nearly ninety and one-half years. He was one of the few remaining Confederate veterans, having fought on many of the battlefields of that great civil struggle. He had been married three times. The funeral was conducted by the pastor, assisted by the Revs. J. F. Kirk and Dr. W. A. Lambeth.

On Nov. 6, Dr. Wm. D. Happel, of First Church, Lebanon, Pa., officiated at the wedding of his daughter, Miss Gladys Happel, who became the bride of Mr. H. Ross Flowers, of Hathaway Park. There were no attendants and only members of the families were present. The bride is a

graduate of Lebanon Valley College and the groom, who is associated with his father in manufacturing food products, attended the University of Michigan. Mr. and Mrs. Flowers will reside at Gretna Heights, Mt. Gretna, Pa.

On Oct. 10 in Grace Church, Washington, D. C., Dr. H. H. Ranck, pastor, the Misses Sarah G. and M. Isabelle Rouser, were given special recognition at the preparatory services on Oct. 10, as these two faithful members rounded out full 50 years of devoted service as members of Grace congregation. A luncheon was also served in their honor by the Mizpeh Class. The Sunday School presented them with beautifully engraved Bibles, and further recognition was given them by the Merry Helpers' Club, of which Miss Belle was the founder.

At the banquet of 136 Consistory men of Lebanon Classis held at Campbelltown, Mr. J. Q. Truxal, secretary of the Reformed Churchmen's League, explained the purpose and organization of the League. Mr. Truxal also announced the Interdenominational Men's Congress which is to be held at Cincinnati on Dec. 11 and 12, and urged a full delegation from the Reformed Church. As evidence of their interest in this Congress, the men promptly elected Mr. Harold W. Risser representative from Lebanon Classis to attend the Congress.

At a congregational meeting held in Christ Church, Jefferson, Pa., Sept. 25, the Rev. Paul D. Yoder, pastor, the purchase of the Dr. Brodbeck property was confirmed and at some future time the congregation expects to erect a new Church building on this newly purchased ground. It is interesting to note that this property is located almost at the identical spot where the original Church stood and where former generations worshipped for more than half a century. On the 15th of October the pastor and Mr. Henry W. Sternes took three baskets of canned goods to the Hoffman Orphanage, contributed by the three congregations of the charge.

In the Newport, Pa., Charge, the usual activities, beginning with Labor Day sermon, Rally Day service and the Autumn Communion and pre-Election Day sermon, were carried out in the Church of the Incarnation with unusual interest. All the services were well attended. The interest in Stewardship is growing throughout the congregation. The pastor, Rev. U. O. H. Kerschner, is preaching a series of sermons on Stewardship beginning with the 16th and continuing to the end of the month. The pastor is supplying the New Bloomfield Charge, where the work is being stirred up to a renewal of interest with the hope that in due time the charge may again be able to maintain a pastor.

First Church, High Point, N. C., Rev. W. R. Shaffer, pastor. The congregation just closed a financial campaign in which it raised nearly \$1,200 to pay off some outstanding debts against the Church. All bills have been paid and the exterior of the Church building has been painted. The Church and parsonage are free from debt and an effort is being put forth now to pay the Apportionment in full. 46 members attended every service during Oct. This was the best perfect attendance during the present pastorate. The congregation is taking an active part in the city-wide union evangelistic meetings which began Nov. 12, and will continue for about 2 months. A large tabernacle has been erected and the Rev. George Stephens and party are in charge.

On Nov. 9, Rev. Joel C. Krumlauf was installed pastor of the Petersburg Charge in Northeastern Ohio Classis. The service was conducted in the Old Springfield Church at 3 P. M. Rev. A. S. Glessner, D.D., preached the sermon, Rev. L. J. Rohrbaugh had charge of the program and read the charge to the pastor, and Elder F. F. Fusselman read the charge to the congregation. Nearly all of the officers of both congregations were present and took part in the services. The Church was well filled with interested members, Mrs. Krumlauf is taking an active part in the work. With her help and the united co-operation of the members the future of the charge has a very encouraging outlook.

St. Stephen's Church, York, Pa., Rev. Howard F. Boyer, pastor, went to self support on October 1 upon its anniversary. A four days' program was planned to celebrate, Oct. 26-29. On Oct. 26, the regular services were held and special emphasis was laid on the new venture of the congregation. Monday was Reformed Night, and the 9 Reformed Churches of York had a part. Rev. Oliver S. Hartman, pastor of Emanuel Church, delivered the address. Emanuel and St. Stephen's during the first 5 years were one charge. Tuesday was Community Night, and Dr. Charles E. Schaeffer was the speaker. Wednesday was in charge of Grace Church, the mother Church. Rev. I. A. Raubenhold, the pastor, preached the sermon, and Elder C. P. Rice, who had a part in the organization of St. Stephen's, brought the closing message.

The annual fall meeting of the West New York Classis was convened in Trinity Church, Buffalo, Sunday evening, Oct. 26. The sermon was preached by Rev. William F. DeLong, D.D. Business sessions were held on the 27th. Committees reporting were on Minutes of General Synod, Minutes of District Synod, Benevolent Institutions, including the Mission House, Orphans' Home and the Central Publishing House, Foreign Missions, Home Missions, Ministerial Relief, Christian Education, and Missionary and Stewardship. Due consideration was given to each report. Two hours were spent discussing the recommendations of the Missionary and Stewardship Committee. The Benevolent Budgets were received and divided between the congregations according to the plan adopted at the Harrisburg Conference last September. A spirit of healthy enthusiasm pervaded the meeting. Due to the illness of the president, Rev. Herman E. Schnatz, the vice-president, Rev. John M. Peck, presided.

It will require a great deal of courage and daring for some people to make a pledge in the Every Member Canvass this year. Now daring may spring from two sources: faith or foolishness. It goes without question that to make a pledge for God's work in the local Church and in the denomination is more a matter of faith. The highest hopes the subscriber has consist in the prospect that God may use his contribution and his personality for the continuance and expansion of Kingdom work. It requires some faith to invest in such futures. Have you ever known anyone whose faith in God was put to shame? Rather do we think that those, who venture in earthly things, are more foolish. If we could have all the money foolishly invested by members of the Reformed Church for the term of one year, we would, doubtless, have more money than we need for our entire benevolent budget. Let's venture for God, and prove our faith in His ability to multiply blessings for others and for ourselves.

Rev. H. A. Fesperman was installed pastor of Christ's Church and Salem Church, Nov. 2, in Christ's Church, Hagerstown, Md. There was a large attendance both morning and evening when the new minister occupied the pulpit for the first time, succeeding Rev. Dr. Conrad Clever, minister emeritus.

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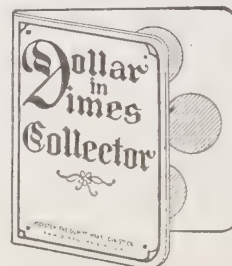
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The installation services took place in the evening and those in charge were Rev. Dr. Scott R. Wagner, chairman of the committee from Md. Classis; Rev. J. Stewart Hartman, of Cave-town, Md.; and Rev. Felix B. Peck, of Westminster, Md. There was a special music program under the direction of Charles M. Cassel; Mrs. E. G. Miller was the organist. A reception for the new minister was held Nov. 13 in the S. S. room at 7.30, Rev. Charles D. Shaffer, of Frederick, Md., presided. Rally Day was held the last Sunday in Sept., with a good attendance. Each department had its own programs in its own apartments. The Fall Communion was held Oct. 5, the largest ever held for the season of the year. Rev. Charles D. Shaffer was the minister. One was received by reprofession of faith. The offering for current expenses, \$188.50; benevolence, \$265. Salem had a largely attended service. Nearly 100 communed.

The fall season in the Gowen City Charge, Gowen City, Pa., Rev. Wm. H. Dietrich, pastor, has been a very active one. Catechetical classes at Christ and St. Peter's congregations were confirmed Oct. 17 and 18, and a class of 26 organized at St. Paul's. The Communion at St. Peter's on Oct. 19 was the largest in the history of the congregation. In the newly constructed basement at St. Paul's a Hal-low'e'en party was held Oct. 30; on Nov. 6 an unusually fine spirit prevailed at the Fellowship Evening, which was entirely in charge of the Young People's Organization; on Nov. 14 a fish supper was served by the women's organizations, followed by an excellent concert of Classical music rendered by Dick Schaeffer and his orchestra of Shamokin. This orchestra has on several occasions given its services gratis. Plans are now under way for the annual Home Coming service on Nov. 23, speakers for which are Atty. Edward Raker, district



St. Paul's Evangelical Reformed Church, located at 606-612 East 141st St., Bronx, N. Y., which has been faithfully served for the past 25 years by the Rev. Jacob Schmitt.

attorney of Northumberland County; Hon. Frank H. Strauss, president judge of Northumberland County, and Congressman G. Frank Brumm, of Minersville, Pa. On Thanksgiving evening our sister denomination, namely, the Lutheran, will join us in the annual joint Thanksgiving service. The pastor of the Lutheran congregation, Rev. Andrew Behm, will preach the sermon, and the choirs jointly will render selections. The pastor is making a detailed survey of the entire charge. This includes not only Church members but all members in the family irrespective of membership in other denominations or age.

In the Evangelical Church, of Frederick, Md., there were dedicated Sunday morning, Nov. 9, two additions to the Church organ. These were a set of tubular chimes and a carillon harp attachment. The former of these was placed by the organizations and members of the congregation as a memorial to Prof. George Edward Smith, who died on Jan. 24, 1927, and who served the congregation, either as organist or musical director, for a period of 46 years. The latter was the gift to the Church by Mr. Lewis A. Woodward, in memory of his nephew, Kenneth Lee Mantz, who died on March 15, 1930, in the 16th year of his age. After the words of dedication, the organist, Mrs. Maud W. Dittmar, played upon these new instruments for the first time, using, as her selections, "Praise God from Whom All Blessings Flow," "Jesus, I Live to Thee" and "O, 'Twas Long, Long Ago," a composition by Prof. Smith, which has for several generations been used at the Christmas service and has become one of the traditions of the Church. The pastor, Dr. Henri L. G. Kieffer, spoke on "The Principle of Remembrance." It was a beautiful memorial service, which made a deep impression upon a large congregation.

The esteem in which Rev. Walter E. Garrett is held by the congregations of Trinity Church, Hellam, and the Canadochly Church, was evidenced in the presentation, in both Churches, on Sunday, Nov. 2nd, of purses as the greetings from the membership on the completion of ten years of services by the pastor to the people of the charge. Both in Trinity Church on Sunday morning, as also in the Canadochly Church in the evening, the edifices were filled with

members of the Church and Sunday School as well as friends, the occasion being the observance, by the pastor, of the 10th anniversary of his pastorate. The presentations, greetings and felicitations came as a complete surprise to the minister, whose work in the community has won for him the close fellowship of not only the several congregations, including that of the Locust Grove Church, but also the citizens of the several communities, irrespective of Church affiliation. During the ten years that Rev. Walter E. Garrett has been the pastor of the Creutz Creek Charge, he has preached 1,227 sermons; made 3,578 pastoral visits; received 150 persons into membership of the Churches; conducted 119 funerals; solemnized 50 marriages; and baptized 100 infants. During that period there was received in contributions for congregational expenses, \$44,475, and for benevolence, \$21,921, a total of \$66,396. At the close of each of the two services impromptu receptions were held and the personal greetings of the Church folks extended. The anniversary service at the Locust Grove Church was observed on the following Sunday afternoon.

In St. Paul's, Roanoke, Va., J. W. Huffman, pastor, Rally Day was observed Sept. 28, the Holy Communion Oct. 5 and Harvest Home Day the 12th of October, when the offering was \$250. In a recent city-wide Personal Evangelistic Campaign, conducted by Dr. A. Earle Kernahan, St. Paul's took an active part with gratifying results. Seven have united with the Church with eight others forming a catechetical class to be received later. Additional ones will be received from time to time as a result of this effort. Mr. J. Z. Himes, a charter member of the congregation, for many years an elder and secretary of the Consistory, was recently retired by the Norfolk and Western R. R. and has returned to his former home at Sharpsburg, Md. At the last Consistory meeting which he attended Mr. Himes was elected elder emeritus. An informal social hour was held after the meeting when he was presented with a splendid Parker fountain pen and pencil by the members of the Consistory. His helpful presence and consistent regularity will be greatly missed by both congregation and Consistory.

In Jefferson Charge, Md., Rev. Atwill Conner, D.D., pastor, Harvest Home service was held the last Sunday of September in Feagaville Church. Although this section of Maryland has suffered most from the unusual and severe drought, from some source flowers, fruits and vegetables were secured and arranged in a most artistic manner. A good sized audience was present and took part in a very worshipful service of thanksgiving and praise. On Oct. 26 the Holy Communion was observed. A very fair per cent of the membership was present to enjoy the blessing of this sacrament. The Young People of this congregation have been holding a meeting once a month recently, with a view of developing their religious life and fitting and preparing themselves better for work in the Kingdom of God. The services have been of an interesting character and have been very successful.

On Sunday morning, Oct. 26, a Committee of the New York Classis installed the Rev. Wm. E. Horstmeier as pastor of the Reformed Church of Bridgeport, Conn. Rev. G. A. Gooduhn delivered the charge to the new pastor in German; Rev. D. A. Bode spoke to the congregation in English; Elder Michael Roth of the First Hungarian Reformed Church of Bridgeport, participated in the services; Rev. H. G. Wiemer, retiring pastor, conducted the act of installation. There was a fine attendance of worshipers at the services, among whom were some of the prominent and influential people of the city. The Sunday School, though small in number, is hopeful and growing. Situated a half a block away



The Rev. Jacob Schmitt, who recently celebrated his 25th anniversary as pastor of St. Paul's Evangelical Reformed Church, New York City, and the 35th anniversary of his ordination to the ministry.

from the centre of the city, this Church should continue to be a great factor for good, and should increase in influence. Rev. Mr. Horstmeier is in the prime of life and is bubbling over with energy and hopefulness, and his devoted wife and two daughters, now in high school, are a great help in every way. The parsonage has been remodeled in a beautiful and attractive manner, and the Church auditorium and the Sunday School rooms will be improved soon. This congregation has been kind and faithful to its pastors. Rev. Mr. Wiemer has just concluded a pastorate of 20 years; before him Rev. C. Brunner has served here for 40 years. There is a friendly and congenial spirit prevalent among these loyal people. Although many of the mills and factories are still practically idle, the members are hopeful of better times soon. Four young men of the congregation have entered the ministry: Rev. John Csatos, Rev. Rudolph Csatos, Rev. Henry Brunner, Rev. Theodore C.

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Hagerstown, Maryland

Special References: Organs in over three hundred Reformed Churches.

Wiemer. Mr. John Csatlós and Mrs. Rudolph Csatlós are daughters of this congregation. Rev. Mr. Bode, who sends the report, says: "We enjoyed the hours spent in the manse where we swapped stories of old Mission House student days, and the automobile ride with Elder Roth through the beautiful parks and along the Long Island Sound boulevards. God bless pastor and people!"

A LETTER FROM LONDON

(Continued from page 14)

ways one man who takes the burden of leadership; in this case it was to Canon Alexander that the task fell. He has left nothing undone to bring the responsibility for the Cathedral before the citizens of Britain and of London in particular. It was not a danger to the foundations which was most feared. It is true they are only four and a half feet below the crypt, and there may be serious perils if care is not taken with the tunnelling which may be done; but it was the support of the dome which made the work so urgent and so prolonged. From the end of March, 1925, the part under the dome has been closed. The dome consists of two shells, an outer and an inner—one drum within another. These are practically separate structures, bearing different weights yet both resting on the great arches of the piers below. As part of this renewal these supporting piers had liquid cement forced into them, and the inner and outer drums were bound together. All that was necessary has been well and truly done, the Londoners can look now at the masterpiece of Sir Christopher Wren without fear.

The Survival of Christianity

"It is a very remarkable thing that Christendom still exists in view of the commercial atmosphere of the West today. We find ourselves face to face with a miracle," declared Rev. S. C. Carpenter in a lecture at the Cambridge Summer School. He said the Church needed explanation, not merely as a past but as a present factor in the life of the nation. "But," he asked, "if we are to be examined, who shall examine us? The verdict of the whole world cannot be collected all at once. It has taken centuries to formulate and it will take centuries more to develop. If there is to be a diagnosis, it must be produced from a different quarter, and there is only one-quarter left. Let us judge ourselves. Biologists have suggested that every living Englishman is probably descended from Edward III, but if the lines crossed as much as that it must also be true that every living Englishman is descended from everybody else who lived in the fourteenth century. If we are not their kin we are at least their kith, and it is this fellowship with the past which is keeping Christendom together."

British Bishop and Jewish Summer School

When the Inter-University Jewish Federation met at Harrogate, Yorkshire, to hold its summer school, the Bishop of Ripon was invited to attend. He was unable to do so, but he sent the Jewish students a friendly letter, in the course of which he said: "Though, as a Christian, I cannot find the Old Testament to be complete without the New, yet I clearly recognize that the splendid Monotheism of the Hebrew prophets represents at least the necessary starting-point for any world-wide revival of religion, and it would be a great thing if Jews and Christians could together proclaim to the world what is the centre of your creed as well as the first article of mine—I believe in one God, the Father Almighty, Maker of Heaven and earth."

CLASSIS OF LANCASTER

The fall meeting of the Classis of Lancaster was held in Zion Church, Marietta, Pa., on Oct. 27, 1930. Morning and afternoon sessions were held. The devotional

services were conducted by Rev. W. D. Marburger.

Rev. A. K. Faust was dismissed to the Classis of North Carolina, where he has accepted a position in Catawba College. The parochial report of Rev. Paul V. Taylor, a missionary to China, was read. The Reformed Churchmen's League was commended to the congregations where there is no distinctive men's organization and the affiliation with the League of such men's groups suggested.

Classis will meet in spring session, Monday, Feb. 9, 1931, at 2 P. M., in St. Luke's Church, Lancaster. Classis will entertain itself.

Rev. J. W. Meminger, D.D., presented the cause of the Board of Ministerial Relief; Dr. C. A. Hauser that of the Board of Christian Education; Dr. Charles E. Schaeffer, the Board of Home Missions; Elder J. Q. Truxal, the Churchmen's League and the Board of Foreign Missions.

The report of the Missionary and Stewardship Committee was presented, in which the congregations were urged to pay the Apportionment in full by the end of the year; the Apportionments handed down by General and Eastern Synods adopted. The new methods of Apportionment was not accepted. After much discussion, the present system, per capita, was adopted.

A committee was appointed to study the relation of ministers who had been active pastors and are not now so engaged, relative to the Sustentation Fund of the Board of Ministerial Relief: Revs. W. Stuart Cramer, D.D., C. G. Bachman, David Scheirer, Elders J. A. Truxal and J. N. Olweiler.

The members of Classis were entertained at dinner by the ladies of Zion Church in the dining hall, recently prepared and furnished by the men of the congregation. There were 31 ministers and 17 elders present at the meeting.

D. G. Glass, Stated Clerk.

REDEDICATION OF TRINITY REFORMED CHURCH, THE REV. EDWARD S. LAMAR, PASTOR, COLUMBIA, PENNA.

The week of September 14 marked the beginning of a new cycle of life for Trinity Reformed Church of Columbia, Pa. It was at that time the improved property of the Church was formally dedicated to the service of God. Forty-one years ago a major advance was made under the pastorate of the Rev. J. H. Pannebecker, D. D. The present reach into the future was a modern effort to build on the founda-

tion already laid in the form of 45 unbroken years of service by the venerable former pastor.

The modernizing of the property was complete from cellar to tower. A new vapor heating plant, rest room facilities and modern kitchen were installed. A new Moeller pipe organ, perfect in the balance and of wide range and coloring together with a hardwood floor in the auditorium and interior decoration all over the building and minor finishing constitute the transformation of the interior. On the outside, a new cement pavement curb and gutter 180 feet by 12 was laid. The entire property was painted on the outside, the foregoing together with the installation of a new and complete electric lighting system—all together place Trinity Reformed Church in a favorable position to challenge the community for Christ.

This Church was organized in 1804. The original stock was German. The descendants of the fathers now make up the main strength of the congregation. The fathers once worshipped with Salem Lutheran Church in a building jointly owned. From the Salem Union Church were organized the present First Lutheran Church and Trinity Reformed. For 126 years the work of the Master has been prosecuted by our people and from the present location.

The Rev. Conrad Clever, D. D., now of Shippensburg, began his nearly 60 years of ministerial service at Trinity. Fifty-eight years ago this young graduate was installed. This young man has grown in stature, worth and influence until this day. He is now 83 years old, having recently retired after serving Christ Church, Hagerstown, Maryland, for 26 consecutive years. The late Dr. Calvin S. Gerhart succeeded Dr. Clever. Then came the Rev. J. H. Pannebecker, D. D., whose term of service covered 45 years. Eighteen months ago he retired. The present pastor assumed his duties on Sept. 1, 1929.

The Rev. Theodore F. Herman, D. D., of the Theological Seminary at Lancaster, delivered the dedicatory sermon. An evening was devoted to the former aged pastors, Drs. Clever and Pennebecker. The Methodist, Presbyterian, Lutheran and Evangelical Churches participated in the dedicatory exercise during the week. The best talent of Columbia made it possible for a series of programs of varied instrumental and vocal numbers to be rendered with telling effect. The choir of the church responded nobly to the requirements of the week.

The Rev. Robert J. Pilgram, son of a former pastor, who served Trinity at least 65 years ago, conveyed the greetings of



Auditorium of the modernized Trinity Church, Columbia, Pa., the Rev. Edward S. Lamar, Pastor

the College circle, and the Rev. John F. Frantz, Lancaster, called upon us all for greater consecration.

The present consistory consists of: Elders William H. Roye, Ralph B. Fleisher, Richard Reeser, M. D., Percy Gerfin, John K. Roye and Roy D. Sheirich; Deacons Chas. D. Gamberling, William Montgomery, David Miller, J. Albert Yohe, Ralph H. West and Harry C. Haughey.

CLARION CLASSIS

The second fall meeting of Clarion Classis was held in St. Jacob's Church, South Bend, Pa., Oct. 27-28, 1930. The president, Rev. A. J. Knoll, presided. Rev. C. L. Noss conducted the devotional services. The stated clerk, Rev. I. G. Snyder, resigned. Rev. William F. Ginder, St. Petersburg, Pa., was elected to fill the unexpired term. The report of the Missionary and Stewardship Committee was presented by the chairman, Rev. J. J. Gilbert. Classis adopted the Apportionment as handed down for 1931. Dr. James M. Mullan, representing the Home Mission Board, was present and addressed Classis on the present status of the Home Mission work. Rev. Dr. L. E. Bair, of Greensburg, presented the cause of the Board of Christian Education.

At the evening service Rev. C. L. Noss and Rev. M. N. George delivered very inspiring addresses to a general audience. The former spoke on "Missions" and the latter on "Stewardship." The payment of the Apportionment in full was stressed during the meeting. Mr. and Mrs. L. G. Hanna, of South Bend, entertained the members of Classis with a chicken dinner on Tuesday. After the adjournment of Classis, a number of the members attended the funeral of Mrs. Crum, widow of the late Dr. Robert Crum, at DuBois, Pa.

William F. Ginder, Stated Clerk.

AN APPRECIATED WORD

As one who has been actively interested in the work of the Christian Endeavor movement, not only in the local congregation but also in the County and the State, it is very gratifying to bear a word of testimony to the value of the contributions which the "Messenger" is making to the cause of Christian Endeavor through its weekly articles on the topics from the pen of Dr. Charles E. Schaeffer. Personally, I know that many of our leaders turn to this department in the "Messenger" with great confidence because they recognize the very able manner in which the topics are treated and it aids them greatly in making an intelligent and attractive presentation in the meetings. Dr. Schaeffer is a man of wide Christian experience and his interpretation of the several topics adds much to the meaningfulness of the themes which are suggested by the United Society for the weekly consideration of those who are endeavoring to be Christian in this age. The "Messenger" is thoroughly alive to the needs of the young people of the Church, but in nothing, I firmly believe, does it make a greater contribution to the solution of the young peoples' problem than in its sane and sound interpretation of the Christian Endeavor topic from week to week. Those who have by any chance overlooked the worth of these presentations should have their attention drawn to them at once so that they might benefit therefrom.

Mrs. L. V. Hetrick.

Easton, Pa.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Bethany children enjoyed the set of lantern slides procured from Rev. J. Rauch Stein, D.D., on "Our Church at Work." They found it educational as well as entertaining.

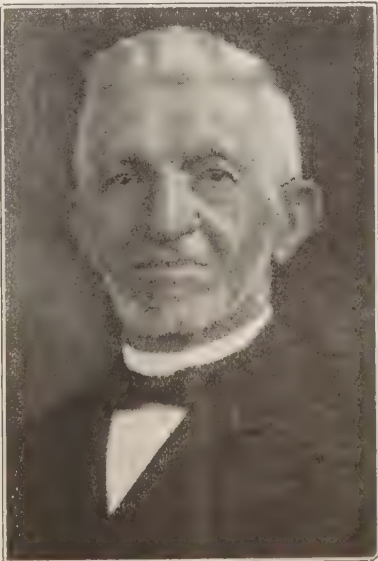
A linoleum covering was installed in the

girls' reading room, which not only adds to the home-like atmosphere but makes the floor more sanitary.

Donations have continued to arrive. The various Needle Work Guilds have been sending us their donations. Heidelberg Church of the Heidelberg Charge near Slatington, brought two large truck loads of fruit and vegetables. I have heard it stated, "Bethany has lots of things; Bethany does not need anything." We as members of Eastern Synod can feel proud that through the benevolence of our Church our children at Bethany are not in want, but many forget when they see our store-rooms that we have 225 children at the Home, and if donations would cease coming there would soon be a great need. We also forget that many children rap at our doors and cannot be admitted. We should enlarge to take care of this need. Our Board of Managers has expressed real concern for our future in the Christmas offering. Even though the times are bad, we are confident that our friends will not neglect Bethany and their children, which they have placed in our care. I was going to tell about one of our needs—but time does not permit. I shall describe that next week.

45TH ANNIVERSARY OF ONE OF OUR BELOVED VETERANS

Sunday, Oct. 19, was a notable day in Jerusalem Church at Trachsville, Pa. The occasion was the 45th anniversary of the pastorate of the Rev. Frank W. Smith, who has rendered such a beautiful and fruitful ministry and is greatly beloved as the Nestor of his Classis. The services in the forenoon and afternoon were largely attended. The Communion was celebrated in the morning, and 300 communed. A class of 30 catechumens were admitted. The sermon in the forenoon was preached by Dr. William F. Curtis, president of Cedar Crest College, Allentown, Pa. In the afternoon two of the spiritual sons of the congregation spoke, Rev. J. J. Schaeffer, Ph.D., of Allentown, Pa., and Rev. John A. Borger, of Braddock, Pa. The following were the visiting clergymen bringing greetings: Revs. J. E. Freeman, of Lehigh, Pa.; F. H. Blatt, of Stroudsburg, Pa., president of East Pa. Classis; H. E. Moyer, Lutheran colleague, of Palmerton, Pa.; Edwin H. Kutz, of Bowmans-town, Pa.; and Hiram Frantz, of Allentown, Pa. Many people joined with the congregation and pastor in making the day the most notable event in the history of the Church. The "Messenger" joins in heartiest good wishes to this faithful man of God and his loyal parishioners. He is a typical pastor of the old school, whom it is a benediction to know.



The Rev. Frank W. Smith

BERGER MEMORIAL HOME FOR THE AGED

We must make record of the death of another of our guests, Miss Emma Wright, aged 73, who came to live with us the day that we opened our Home, Oct. 16, 1929. She was one of the most grateful and helpful members of our family; she was at times called the unofficial matron. For about three weeks she was a patient in the Abington Hospital, where she passed away on Sunday, Nov. 2. It is a pleasure to state that there she received the most careful and scientific attention made possible by their thorough equipment and fine medical skill. This was all done without any expense whatever to us.

We want to make record of our most grateful appreciation for all of this work done by the Abington Hospital and for their hearty co-operation in caring for our sick guests.

All hands in the Home are very busy these days getting ready for the Bazaar, which is to be held on Dec. 5 and 6. Our guests will have quite a number of very fine things for Christmas presents. All that you need to do is to come and see and we are sure of what you will do.

Charles B. Alspach, Supt.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Home has just received a legacy of \$90 from the estate of the late Rosa M. Kessler. This sum will be added to the Endowment Fund.

Miss Kessler was one of the best known and most highly esteemed citizens of Allentown, having taught in the high school of the city throughout her career as a teacher. Several years ago she retired from that service and moved to Lancaster, Pa., where she recently died.

In her class room have been many men and women now living in this city and elsewhere who much appreciate the splendid services she rendered them.

For many years she was a patron of

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the Home, having manifested much interest in it and having given it very liberal support. Though hers was a modest estate, she nevertheless was impelled to leave some of it to the Home. That makes this legacy unusually precious to the authorities of the Home.

40TH ANNIVERSARY AT GRACE CHURCH, JEANNETTE, PA., REV. RALPH S. WEILER, PASTOR

The week of November 2nd was an occasion that will long be remembered in Grace Church, Jeannette. It was during this week that the congregation observed the 40th Anniversary of the building of the first Church. The congregation was highly honored in having as its guest preacher on Anniversary Sunday Rev. C. E. Schaeffer, D. D., President of the General Synod. Dr. Schaeffer brought two soul-stirring messages that were greatly appreciated by two congregations that filled the church to overflowing. Another outstanding feature of Anniversary Sunday was the filling of the Chest of Joash. The congregation had a debt of \$6500 and every member was challenged to place an offering in the Chest of Joash. Before the sermon, this chest was placed inside of

the chancel rail and members of the congregation came forth and put their offering therein. Deacons T. H. Crook and J. C. Manson then placed the chest upon the altar, after which the pastor consecrated it. There was great rejoicing at the close of the evening service when it was announced that the cash and pledges for the day amounted to \$5300. The fine thing about this offering was that the actual cash given on this day amounted to approximately \$4300.

Dr. Schaeffer remained for a Men's Mass Meeting on Monday evening which was sponsored by the Three M's Bible Class. There were over 100 men who heard his forceful address on "Self-Respect." The novel feature of this evening was a rabbit supper, served by the men of the class.

Tuesday evening was Community Night and the guest speaker was Rev. C. Wallace Petty, D. D., pastor of the First Baptist Church, Pittsburgh. Dr. Petty was greeted by a congregation that again filled the auditorium. He gave a masterful sermon on the subject "Is Religion Worthwhile?" Rev. Glenn M. Crawford, pastor of First Presbyterian Church and President of Jeannette Ministerial Association, brought the greetings of the Churches of the community.

Wednesday evening was Youth's Night with a splendid address by Rev. E. H. Bon-sall, Jr., Superintendent of Young People's Work of the Pennsylvania State Sabbath School Association. The service of worship was in charge of Mr. John Bethune, one of the splendid young men of the congregation. At the close of the service an informal reception was given to Rev. Bon-sall by the Jeannette Young People's Council.

Thursday evening was Home Coming Night and it truly was a great occasion. Not only was the Church auditorium filled but likewise the Sunday School chapel. Music was furnished by the Old Timers' Choir. Letters and telegrams were read from former pastors and former members, and three sons of the congregation in the Christian ministry, Rev. E. P. Skyles of Cumberland, Md., Rev. J. Grant Walters of Pittsburgh, and Rev. E. F. Hoffmeier of Hanover, delivered three fine addresses. At the close of the service every person retired to the social rooms where an hour of real fellowship was enjoyed by all.

The Anniversary has not only put new life into the people of Grace Church but has given them the confidence that when they are face to face with a real task, they are able to measure up to it.

HOME AND YOUNG FOLKS

"ONE BOOK FOR ALL PEOPLE"

George William Brown, General Secretary of the American Bible Society

"One Book for All People" is the theme for Universal Bible Sunday which occurs this year on Sunday, December 7.

The question sometimes arises whether the Bible written so many centuries ago and by authors living in a circumscribed geographical area has a world-wide message. Is it for a limited number of people or may every one possess it? The American Bible Society is convinced that the Scriptures of the Old and New Testaments speak with authority and appeal to all races and nations. Despite differences of longitude and latitude there are universal heart-longings and soul needs to which the Bible alone ministers effectively.

The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on the theme "One Book For All People" from the pen of the Rev. James I. Vance, D. D., pastor of the First Presbyterian Church of Nashville. From Dr. Vance's excellent treatment of this theme we quote the following paragraphs:

"There is a message in the Book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven.' Of old age it says: 'The hoary head is a crown of glory, if it be found in the way of righteousness.' Of marriage it says: 'For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh.' To blind poverty it says: 'Receive thy sight.' To the paralytic it says: 'Take up thy bed and walk.' To shame it says: 'Neither do I condemn thee; go and sin no more.' To the homesick and lonely it says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the

hoary East. But there is a spaciousness about the Bible that knows no East nor West that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands. . . . It was the message the first century needed. It is the message the twentieth century needs. And it will be just as much the message men shall need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date."

Universal Bible Sunday is promoted yearly by the American Bible Society in co-operation with the Protestant Churches in order to focus the attention of religious people upon the great contribution which the Bible makes to life. Sometimes in

the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it, recognizing it to be pre-eminently the "One Book For All People."

Puzzle Box

ANSWERS TO A THANKSGIVING JUMBLE

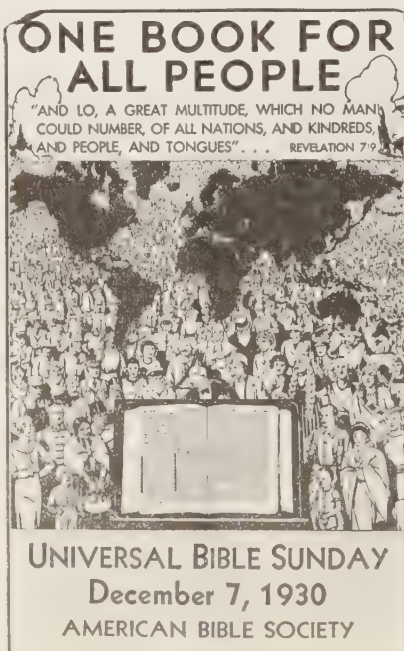
- | | |
|-----------------|----------------|
| 1. Thanksgiving | 5. Drink—Rink |
| 2. Turkey—Turk | 6. Pie—Pi |
| 3. Roast—Oast | 7. Cake—Ake |
| 4. Table—Able | 8. Cream—Ream. |

BEHEADED ACROSTIC NO. 11

1. Behead to seek to attain and get the highest point on some Churches.
2. Behead customary mode of action and get a bush that abounds on the western plains.
3. Behead to instruct and get one and all.
4. Behead the thing mentioned in the Old Testament together with Thummin and get the border or edge of a thing.
5. Behead enmity of heart and get a girl's name.
6. Behead a word meaning at no time and get one meaning at all times.
7. Behead to be heavy burdened and get the Gulf between Arabia and Africa.
8. Behead to cheer or make proud and get behind time.
9. Behead to go with another person and get what is not short.
10. Behead to boast or parade yourself and find your father's sister.
11. Behead an important occurrence and get a small opening or outlet.
12. Behead to wander away and get a flat receptacle for carrying things.

The beheaded letters taken in order tell you what make the Fall of the years so beautiful.

A. M. S.



MAMA'S REVENGE

"I heard that Ella had eloped with Mr. Brown. Has her mother forgiven them?"
 "I don't think so—she has gone to live with them."—Dorfbarbier (Berlin).

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE THANKFUL HABIT

Text: Psalm 92:1, "It is a good thing to give thanks unto Jehovah."

Man has been called "a bundle of habits." Good habits are as easily formed as bad ones, and in the same way. The dictionary tells us that habit is "the usual condition or state of a person or thing, either natural or acquired." The way to acquire a habit is by frequent repetition. That which we do often becomes second nature to us.

Again it has been said, "Habit is a disposition or tendency leading us to do easily, naturally, and with growing certainty, what we do often." Shakespeare makes one of his characters say, "How use doth breed a habit in a man."

The thankful habit is formed in just the same way as any other habit, by making it a rule to be thankful and to show and express that thankfulness whenever you ought to do so.

I believe that the time in which to acquire the thankful habit is in childhood, when many habits are formed which cling to one through life. It is a great mistake to neglect to be thankful for everything that is given you or done for you. If anything is worth receiving it is worth a word of thankfulness to the giver.

We are indebted to Dr. James Hastings for the following story which illustrates my point. There was once a good king in Spain called Alfonso XII. Now it came to the ears of this king that the pages at his court forgot to ask God's blessing on their daily meals, and he determined to rebuke them. He invited them to a banquet which they all attended. The table was spread with every kind of good thing, and the boys ate with evident relish; but not one of them remembered to ask God's blessing on the food. During the feast a beggar entered, dirty and ill-clad. He seated himself at the royal table and ate and drank to his heart's content. At first the pages were amazed, and they expected that the king would order him away. But Alfonso said never a word. When the beggar had finished he rose and left without a word of thanks. Then the boys could keep silence no longer. "What a despicable mean fellow!" they cried. But the king silenced them, and in clear, calm tones he said, "Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your Heavenly Father, yet you ask not His blessing nor express to Him your gratitude."

These boys, like too many boys and girls of our day, had lost the habit of giving thanks to God for His blessings, and I am afraid they did not often thank any one else for any gifts or favors they received.

The Psalmist, whose words furnish our text, had formed the thankful habit, doubtless in his boyhood, and it went with him all his life. Dr. G. B. F. Hallock has beautifully said, "The Psalms, which are the music rooms of the Bible, are filled with songs of praise." I have counted at least thirty verses in the Psalms in which the writer speaks of giving thanks to God. He goes beyond what almost any one else would say or do, Psalm 119:62:

"At midnight I will rise to give thanks unto Thee
 Because of Thy righteous ordinances."

Did you ever stop to think what proportion of people have formed the thankful habit? Before you sit in judgment upon others, however, be sure that you have it yourself. There is a legend which tells how the Angel of Prayer and the Angel of Thanksgiving were sent down to earth with two huge baskets to gather up the desires of men and bring them back to God. And very soon the Angel of Prayer had his basket full to overflowing, while the basket of the other Angel was almost empty.

St. Luke tells us a story in the seventeenth chapter of his gospel which runs as follows: "And it came to pass, as they were on the way to Jerusalem, that He was passing along the borders of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, 'Master, have mercy on us.' And when He saw them, He said unto them, 'Go and show yourselves unto the priests.' And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, 'Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?' And He said unto him, 'Arise, and go thy way: thy faith hath made thee whole'."

Do you think this represents about the average proportion of thankful people—one out of ten? When we look at the number who usually attend the Thanksgiving Day services in our Churches we must confess that the number is very small, not always reaching the proportion of the lepers.

Leprosy is such an awful disease—hopeless, incurable, a living death—that one would think those who were cured from it would show their gratitude all the rest of their lives. But as Jesus failed to get the thanks due to Him then, so must He often go without them now, although every one of us has many blessings every day for which we ought to be thankful.

Perhaps the setting apart of the one day as our national Thanksgiving Day reminds some persons of their duty to be grateful to God, but we ought to make every day a Thanksgiving Day if we want to thank our Heavenly Father as we should. Dr. Malthie D. Babcock once made a unique suggestion to the effect "that, instead of having one day set apart for thanksgiving, it would be better to set apart one day for complaining and cram into it all our worries, leaving the rest of the year clear for gratitude."

The spirit of thanksgiving must be in the heart if one would form the thankful habit. Sometimes persons think that if their surroundings were changed they would be much more contented, but so long as the heart is not right outward circumstances make little difference. There is much wisdom in what a colored servant told her mistress who was always complaining. Standing on her back porch one beautiful spring morning the woman said to her servant, "I do wish I could go away! I certainly need a change!" "Look heah, chile," said the mammy in a way which set things in a new light, "wot you wants git 'way from? Dis heah beautiful house? Dese heah lubly chillun? Wot you wanta git 'way from? You gotta lug yo'se'f 'long whereber you go!" What many people want to get away from is their ungrateful, grumbling spirit and nature, and to cultivate the thankful habit, then they will be much happier and more contented.

Lulu Linton put into a few verses of poetry the secret of acquiring the cheerful, thankful habit:

"When you wake up in the morning of a
 chill and cheerless day
 And feel inclined to grumble, pout or
 frown,
 Just glance into your mirror and you
 will quickly see
 It's just because the corners of your
 mouth turn down.
 Then take this simple rhyme,
 Remember it in time,
 It's always dreary weather in country
 side or town
 When you wake and find the corners of
 your mouth turned down.

"If you wake up in the morning full of
 bright and happy thoughts
 And begin to count the blessings in your
 cup,
 Then glance into your mirror and you
 will quickly see
 It's all because the corners of your mouth
 turn up.
 Then take this little rhyme,
 Remember all the time,
 There's joy a-plenty in this world to fill
 life's cup
 If you'll only keep the corners of your
 mouth turned up."

Mistress: "Mary, has the druggist sent
 that sleeping powder yet?"

Maid: "No, ma'am."

"Then ring him up and ask him if he
 expects me to keep awake all night wait-
 ing for it."

"A LITTLE CHILD SHALL LEAD THEM"

How much sense in this statement of five-year-old Robert Babcock, one of our Reformed laddies in Ohio, who, in referring to the amount of his allowance, said, "I give my money to the Lord, but my brothers spend their two cents for non-sense." How early in life this spirit of Stewardship has gripped this lad. Possibly he has been taught this, or with his observing spirit, like many other little lads, may have noted the absolute unproductiveness of spending. Though he received only two cents, he was happy, not only in their possession, but in their keeping, and yet in the keeping he had a great purpose. He wanted to save enough in order to make his support of the Lord's work worth while.

One can visualize the development of such a life in which the Lord, from the beginning, has first place. Little Bobby proves to us that even a little boy can find a lot of happiness in giving his money to Sunday School and Church, or as stated, "to the Lord." Possibly some big folks might learn a valuable lesson in Stewardship from a lad who, at the age of five, has a high sense of values and a deep joy in Christian giving.

J. M. G. Darms.

Thanksgiving Reversed

By Rose Brooks

Ann Palmer, fifteen, a student at Miss Green's boarding school in the Berkshires, was all agog with the excitement of taking three of her schoolmates home with her to a Boston suburb for the Thanksgiving week-end. Mr. and Mrs. Palmer, long used to a household overrun with young people, were as eager as Ann herself for this homecoming, for this was the first year of their only child's absence and to them the sparkle of the house was gone.

"Sure your mother doesn't mind such an avalanche?" asked shy little Peggy Nichols, who was Ann's roommate, as the two raced upstairs to their room after

study hour Tuesday evening. The gay quartette were to leave school Wednesday noon.

"The more the merrier," Ann assured her. "Mother wants to know my three best friends, doesn't she? And Nora's an angel."

"Nora? Who's Nora?" asked Peggy.

"Nora's friend cook," said Ann. "You wait till you see what Nora thinks a Thanksgiving feast should be."

"Oh!" said Peggy. "We don't have one. A cook, I mean. We all have a gorgeous time helping Mother."

"Do you?" said Ann absently. "Don't believe I'd like to cook. Easy enough, I suppose, if you want to bother."

"Well," laughed Peggy, "I don't know about the easy part. My mother says it takes more brains to run a house than it does to go to college. You going to college, Ann?"

Just at that moment the girls reached their room, to find a yellow telegram for Ann slipped under the door.

Tearing it open, and reading the message in one swift glance, Ann sank into the nearest chair. "Gracious!" she gasped. "Read that."

Peggy read: "Sprained my ankle yesterday, and cannot walk. Nora called away to New York to sick sister. Better come alone. Mother."

"Well," said Peggy in a relieved voice, "I'm glad that's all. The way you looked, I thought it was bad news. Of course I'm awfully sorry about your mother, but a sprain isn't a break. Here come Nancy and Sue."

"O Nancy! O Sue!" Ann greeted the two merry girls who dashed into the room. "It's all off! My mother telegraphed. She says—" Ann handed them the telegram.

When they had read it, Nancy and Sue appeared as cast down as Ann herself.

"Never mind, Ann!" Nancy was first to speak. "You can't help it, and your mother can't help it. Lots of the girls are staying at school, you know, and—"

Peggy's soft voice interrupted her. "Your mother doesn't say, 'Come alone.' She says 'Better come alone.'"

The three other girls stared. Where were Peggy's manners?

"I mean," went on Peggy, raising bright blue eyes to their astonished faces, "I mean, I should think she'd need us all. Ann can't cook. She said so. Can you?" She put her question to Nancy and Sue.

Both shook their heads, but said nothing.

"I shouldn't think," went on practical Peggy, "that Ann would be much good if she goes alone. If we all go with her, you two could make beds and clean up, couldn't you? And Ann could help me, and Mr. and Mrs. Palmer will never know Nora's away."

"Help you?" asked Nancy respectfully, her brown eyes wide with wonder. "What are you going to do?"

"Cook, of course," said Peggy. "Know how? How could I help knowing how? We haven't got a cook at our house, and there are six children of us. I should hope I do know how. It's easy enough, if you want to bother." She smiled mischievously at Ann, who, good sport that she was, grinned back wholeheartedly.

"Of course we can make beds! Of course we can tidy up!" said Sue, dancing over to Peggy and hugging her off her feet. "And it'll be twice the fun!"

"Do you think we may, Ann?" pleaded Peggy. "I should think your Mother'd need us."

"Shall I telegraph and ask?" Ann referred her question to Peggy with the humble air of a private addressing his superior officer.

"Gracious, no!" Peggy's decision was prompt. "Your Mother'd try to get in somebody, and everybody's always engaged weeks ahead, at Thanksgiving. I've heard lots of people say. If we go, let's just walk in and take charge, if your Mother'll let us have the fun."

"I've got to answer something, haven't I?" asked Ann. "I know! I'll just say: 'Don't worry. Girls not disappointed. Coming. Ann!'"

Peggy, Nancy, and Sue beamed their pleasure at this cryptic but truthful message, and Nancy and Sue flew off to pack their suitcases, leaving Peggy and Ann to rummage joyously through their own belongings.

Next afternoon, Mrs. Palmer, sitting upstairs in her own room, one bandaged foot

MINISTER WANTED

By Tertius van Dyke

Our Church seeks a new minister—
We want a well-known man—
And so we're looking through the field

On a considered plan:

He must be an executive—
Opinions sure and sound—
Of course we're all idealists, BUT
Our feet are on the ground.

You see we need a bigger Church—
Impressive Gothic style—
The plan's original with us,
And thought of quite a while.

We want a man to see this through,
For it's the only way
To draw the necessary crowds
Which mark success today.

There's Mr. Jones; but he won't do,
He cannot sell the Church;
The time he wastes in curious ways
Would leave us in the lurch.

He's zealous, but he deals with things
That must be left alone
If our new Church is to be built
Of real wood and stone.

But Doctor Boomer—there's a man
Who's made a great career—
Five hundred thousand dollar Church
Completed just last year.

Perhaps he might not come? What
bosh!

That job is done; he's free—
Of course he'll come. Why, man
alive!

We'll raise his salary.

The Congregationalist.

resting in a pillowed chair, heard the front door open and close softly.

"Who's there?" she called.

No response, but surely soft, quick steps were coming up the stairs.

"Who's there?" she called again, and this time, Ann, flushed and laughing, ran to her, and, stooping for a kiss, said: "I've brought you a Thanksgiving surprise, Mother. Shut your eyes tight, and don't peek till I bring it in."

"My dears!" gasped Mrs. Palmer, when, at Ann's "All ready," she opened her eyes to see three pretty young strangers before her. "My dears! And I can't move! I'm as glad as any mother could be to see four daughters—but Ann, dear, didn't you get— But of course you did, because you answered it!"

"This is Peggy, and this is Nancy, and this is Sue." Ann made her introductions blithely. "And Peggy's the leader of this rescue expedition."

Peggy, shy and rosy, looked appealingly at Mrs. Palmer. "I thought," she began so softly that Mrs. Palmer could hardly hear, "I thought you might need us. My mother needs all of us when she gets sick."

"Oh!" said Mrs. Palmer. "That's sweet of you—but I don't need nursing, dear. If Nora were here—"

"No, I don't mean nursing," said Peggy. "Ann told us about Nora. We don't have one at home. And there are six of us children and we've all had to help Mother, and this is the first time any one of us ever had a chance to go to boarding school. My aunt's sending me for a year. And it's lovely—I mean boarding school. But it would be wonderful fun to be in a kitchen again, specially at Thanksgiving, and you needn't be afraid to trust me, Mrs. Palmer, because I know how to roast a turkey and make pies and—"

Mrs. Palmer stretched out a hand and drew this pretty stranger to her. "My child, nothing could be happier. I can see what capable hands I'm in. Need you? I never needed four young helpers more. Shall I make out a list for the market, while Ann shows you where to sleep?"

"No," said Peggy, rummaging in her coat pocket and bringing out a neatly written list. "We thought up everything and wrote the list on the train. We don't want you to think of one thing. Oh! And what time will Mr. Palmer be home for supper?" she added anxiously.

"He planned to get supper before he came," said Mrs. Palmer. "And later he was to make me some tea and toast. But I'll telephone him to come, and ask no questions. He'll think I've got a temporary cook."

"You have!" laughed Peggy. "And three of the finest helpers in the world."

The next morning, the Palmer house hummed like a beehive.

Mr. Palmer, having survived the supper surprise, rose to find a savory breakfast cooked by Peggy and served by her three helpers. Mrs. Palmer was to be carefully helped down to Thanksgiving dinner, but until that great moment she was under a promise to stay in her own room. One glance at her tempting breakfast tray told her that she might dismiss all misgivings concerning dinner.

"Never ate a better Thanksgiving dinner in my life! High time Nora knew she has met her match!" said Mr. Palmer, when at last they were ready to leave the table.

"The turkey roasted to a turn!" said Mrs. Palmer admiringly. "And such pie crust! Your mother must be a born cook."

"No," said Peggy, "she says it was the thing she liked least when she began. But she says it isn't a mite harder to do anything right than it is to do it all messy and wrong. And now she doesn't care what she does—that's what she says—if she just makes a good job of it."

Mr. Palmer looked at this unconscious philosopher in frank admiration. "My dear," said he, "the education you've got in your own home beats any you'll ever get in any school. You've reversed this Thanksgiving as successfully as if you'd dropped from the land of magic. And apparently you've had fun doing it!"

"Fun!" breathed Peggy, eyes aglow.

"Some time, when you write to your mother," said Mrs. Palmer, "you ask her if she knows a poem by Robert Browning in which he says something about all service being equal. Who's that coming in the back door?"

Ann, running out to see, exclaimed, "Nora! Where'd you drop from? How's your sister?"

"So much better is she that I raced home, thinking we might have a Thanksgiving dinner tomorrow, instead of today. And who roasted that turkey?"

"Oh, one of my pals," said Ann teasingly. "Easy, once you know how. I'll bet I could learn myself."

At the sound of smothered laughter from the dining room, Nora stepped to the open door, and stood speechless as Mr. Palmer, drawing Peggy to her feet, said: "This young lady has won your laurels, Nora."

"Laurels, sir?" said Nora, blankly. She seldom knew whereof her employer spoke. "What I want to know is, who roasted that turkey in the kitchen?"

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Birthday Greetings

By Alliene S. De Chant

I am thankful that I am an American; not because we American boys and girls have more spending money than children of any other nation, but because we, through our school, our home, our Church, have given hundreds, yes thousands of dollars to boys and girls in this and other lands who are hungry and homeless and blind and crippled and in need. Keeping money for ourselves, we think, isn't nearly so much fun as giving—or as a little Chinese girl once wrote in a composition, "The give man is happier than the receive man." And so . . . and so we can scarcely wait until a new project from the Committee on World Friendship Among Children is given to us—like the Dolls of Friendship we sent to Japan; the Friendship Schoolbags we gave to Mexican boys and girls, and the Treasure Chests which are on the way, now, to Filipino children. Ah! Yes! Unto us American boys and girls has much been given, and, thankfully and with love do we want to give it back to God in gifts and service.

Boss—"Ye're late this morning, Rastus!"
Rastus—"Well, sah, when Ah looked in de glass dis mornin' Ah couldn't see me-self there, so Ah thought Ah'd gone to work. It was only some time afterwards dat Ah discovered dat de glass had dropt out of de frame!"
—Everybody's Weekly (London).

BLESSING IN DISGUISE

She (sotto voce)—"Georgie, dear, it's a burglar!"
He—"Sh-h, don't move. Maybe he can get that window up; it's the one we haven't been able to open since the painters left."—Watchman-Examiner.

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK NOV. 24-30

Practical Thought: The Son of man came to seek and to save that which was lost. Luke 19:10.

Memory Hymn: "Before the Lord We Bow."

Monday—Zacchaeus the Publican
Luke 19:1-10

The story of Zacchaeus is full of important lessons for us. Zacchaeus was hated by his fellowmen, he was considered an outcast hardly worthy of any attention. Yet Jesus who knew what was in man saw something different in him. For Jesus all men were worth saving and he at once saw a way of redeeming even an outcast, a profiteer. There was a "soft spot" in the heart of this chief of publicans and Jesus touched the sympathetic cord with His love. The taxgatherer was pricked in his heart by that touch and he saw that his wealth was, at least in part, the product of injustice. He promised to make restitution and to distribute to the poor. There was justice and charity in this act, the result of association with Jesus, which had changed his life.

Prayer: Dear Father in heaven, we thank Thee for the redeeming love revealed in Jesus Christ. He came to seek and to save

that which was lost. We thank Thee that He found us. Give us grace to go out after the lost. Amen.

Tuesday—A Tax-collector
Luke 5:27-32

Tax-collectors had a bad reputation in the days of Jesus and yet the Master called one of these into that group of twelve which we call "apostles." There must have been in Levi (Matthew) which attracted the attention of Jesus to him. It was certainly not social position, nor could it have been merely "professional attainments," business ability that prompted Jesus to call Levi, although Jesus would not despise these. Jesus must have de-

AUTUMN

By Mrs. Catharine Smith Brown

Ah, Autumn, can you tell me why you bear
The name of being saddest of the year?
To me you seem so gay and at your best,
With wooded foliage in it's colored dress.
Autumn, you are beautiful to see!
A different color scheme upon each tree,
And with an Autumn sky so blue o'erhead,
The soul that is not stirred must be quite dead.
'Tis true you herald death and sadder days,
When all your beauty too shall pass away;
But why should that alone be cause for sorrow?
All things are born anew upon the morrow!
Instead of sorrow, Autumn, I find cheer,
For you have told me of a perfect year,
Of seedtime, growth and harvest all in line,
A thankful heart for all these gifts divine.
And, last of all, you put hope in each heart.
A priceless gift from you 'ere you depart;
For from it's winter's sleep each living thing
Awakens, and with it doth new life bring.

Meyersdale, Pa.

tected the yearning for a better life. Getting money had not destroyed in Levi the desire for higher and nobler things and it was to this that Jesus called him. He accepted this invitation, left all and followed Jesus.

Prayer: Dear Master, we thank Thee that Thou dost know us better than we know ourselves and dost help us by Thy grace to realize the best that is in us. Direct our thoughts and actions to the highest and noblest. Amen.

Wednesday—A Tent-Maker
Acts 18:1-6

Paul while waiting in Corinth for the arrival of his fellow-laborers worked with Aquila and Priscilla at his trade. He was not ashamed to do manual labor, on the contrary it made him more independent and helped him to make contacts with people whom he perhaps otherwise would not have met. He has thus set a noble example of industry and independence. Jesus is the savior of working men as well as of the worshippers and scholars. He has room for all in His kingdom and wants us in every sphere to be a witness for Him.

Prayer: Lord, help us to walk in fellow-

ship with Thee wherever we may be and whatever we may do. Help us to live industrious and independent lives and thus set noble examples to others. Amen.

Thursday—A Lawyer
Matt. 22:32-40

The subtitle of our S. S. lesson is: "A business-man converted," and in our Scripture passages this week we are being introduced to men from different walks of life. Religion will be a help to all men everywhere. It will help them make the proper adjustment and readjustment. The lawyer asked Jesus about the greatest commandment. In His answer Jesus explained to the lawyer that the essence of religion is Love to God and man, and that this requires all of the powers which God has given to man. Anyone who tries to do this will find that he cannot do it in his own strength, but that he needs the power and spirit of Jesus, in other words, he needs the Saviour.

Prayer:
"Jesus, my Shepherd, Brother, Friend;
My Prophet and my King, My Lord, my Life,
My Way, my End, Accept the praise I bring.
Weak is the effort of my heart, and cold
My warmest thought; But when I see
Thee as
Thou art, I'll praise Thee as I ought."
Amen.

Friday—A Judge
Exodus 18:13-20

This chapter is a most interesting one, giving some information concerning Moses' early activity as a judge and ruler in Israel. At the same time it contains some very wise counsel for all who are called to positions of leadership. After Jethro had watched Moses for a day he told him that the task he had undertaken was too great for one man. Moses would wear out his own strength and that of the people. He advised Moses to appoint others to share the burden with him. The helpers were to be "able men, such as fear God, men of truth, hating unjust gain." Ability, piety, truth and integrity are desirable qualifications in judges and leaders today.

Prayer: Father, we thank Thee that Thou hast called us into a life of fellowship with Thyself. Help us to recognize day by day that all good things come from Thee. Keep us this day from sin and harm and from everything that would hinder us from living as Thou wouldst have us live. Amen.

Saturday—Many Workers
Rom. 16:21-27

Paul was blessed with many fellow-workers. He had a genius for making friends and keeping them. He understood how to interest his fellow-believers in the work that was so dear to his heart, the work of carrying the gospel to others. His deep interest in those whose lives he had touched for good, prompted his friends to co-operate with him in this great work. A fellowship of workers was formed which has continued since that time—an unbroken line of witnesses for Christ. We draw inspiration and courage from this noble group of men and women and it is possible for us to say with them: "The love of Christ constraineth us."

Prayer: Our loving Father, Thou hast brought us safely on our way through another week. We have enjoyed Thy constant care and Thy loving guidance. Accept the thank offering we bring and may it be a sweet smelling savor unto Thee for Jesus' sake. Amen.

Sunday—Heavenly Citizenship
Psalm 15

Our Psalm has the title: "Description of a Citizen of Zion." In it we have an an-

swer to the question what God requires of His worshippers. The man who would place himself under the protection of God must be honest, righteous and truthful, he must refrain from slander, he must honor those who fear God and deal justly with all men. His aim must be to live a pure life, in the words of Paul: "To live before God in all good conscience," Acts 23:1. In Phil. 3:20 we read these words: "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." This day of rest and worship comes to us not merely with precious memories, but also with rare opportunities for growth in the Christian life. May we use these according to the will of God.

Prayer: Thou, O Master, art the great shepherd and we are the sheep of Thy pasture. Lead us this day, in green pastures and beside still waters. May the services of this day quicken in us the sense of our heavenly citizenship. We ask this in Jesus' name. Amen.

The boys of one of Dr. Stryker's classes at Hamilton College got a goose and tied it securely in his chair and pushed the chair under his desk, just before his expected arrival. He entered, pulled out his chair, and saw the goose occupying it. "I beg your pardon, gentlemen," said he. "I didn't know you were having a class meeting!"—*Christian Register*.

Home Education

"The Child's First School is the Family"
—Froebel

THE SCHOOLS AND THE ENRICHMENT OF HUMAN LIFE

"The kindergarten sows the seeds of happiness by leading the child to find enjoyment in the things which provide for richness and fullness of life and an appreciation of the best things in life. It takes the child into its care during the most impressionable years of his life and helps him in good habit formation.

"It helps him choose more worth while things for leisure time. It stimulates a desire to contribute his part and to appreciate other's contributions. It helps him to evaluate. After his kindergarten experience, the child shows growth because he sees more quickly the thing to do, he wills to do it, and has more power and skill with which to do."—Ben. J. Rohan, Superintendent, Appleton Public Schools, Appleton, Wisconsin.

How the Schools Promote Patriotism and World Understanding

"In the alley there was daily strife. Seven or eight nationalities were trying to live together without having learned how. Silent contempt and suspicion changed often to noisy beratings, for they could no more comprehend each other's viewpoints than they could pronounce each other's names.

"Now there was a kindergarten in this alley. Every morning the large, cheerful room was crowded with the little sons and daughters of this heterogeneous population, but here discord was reduced to a minimum. The children played and sang together like one happy family. They smiled ingratiatingly at one another. They helped each other in their little tasks, showing genuine sympathy when one met with a difficulty. They learned each other's names too. It was really hard to be cross. To begin with, Miss Roberts didn't like it. Then there were so many lovely flowers, and the little goldfishes were so beautiful as they scudded about in the sparkling water. Best of all there were so many wonderful things to do.

"And were all the little children of the alley here? Alas, no. Had the parents

objected to sending them or didn't the children want to go? Most of the parents wanted very much to send them and some of the children cried to go, but—there wasn't room. In the United States only one child in seven may go to kindergarten."—Florence J. Ovens.

The Schools of Yesterday

"It has been one of my very great satisfactions to look back over twenty years in the public school service, ten in Wisconsin and a like number in New York, and to be able to say that I was directly influential in introducing kindergarten depart-

THANKSGIVING DAY

In Autumn time we're thankful
With words of praise and cheer;
For God hath well provided
For the winter time of year.

Winter's picture isn't drab
When plenty is in store;
But when the larder's empty,
It's then the heart is sore.

When the harvest's gathered
And plenty's everywhere;
One should in sooth be happy
With heart devout in prayer.

In Autumn time we're thankful,
And in our humble way
We praise the Great Caretaker
On this Thanksgiving Day.

Harry Troupe Brewer.

Hagerstown, Md.

ments in school systems where the patrons had felt they had done all any taxpayers could to insure the best opportunities possible for the children of their locality. Always has the addition of a kindergarten department demonstrated the wisdom of its advocates.

"The kindergarten has bridged the gap between the home and the school and I am much interested in the effort to increase the number of such departments in school systems where the patrons do not see the vital need of special training during the most plastic habit-forming years. The first kindergarten in America was established forty miles from my home, at Watertown, Wisconsin, in 1855, by Mrs. Carl Schurz—a pupil of Froebel."—J. F. Whitford, Professor of Education, Milton College, Milton, Wisconsin.

The Schools of Today

"The American kindergarten probably represents our new educational philosophy better than any other unit of our school system. The kindergarten illustrates that the school cannot be a preparation for social life, except as it reproduces typical conditions of social life. The kindergarten means not simply learning, but play, construction, use of tools, contact with nature, and self-activity. The kindergarten is truly a place where children are doing rather than listening. As an educator, I heartily endorse the modern kindergarten movement. I believe that every child should have the opportunity of going to a kindergarten."—James M. O'Gorman, Department of Education, Marquette University, Milwaukee, Wisconsin.

What the Schools Have Helped the Individual to Achieve

"Indeed, our children very noticeably take on an entirely different personality when they are in these kindergartens. The equipment, the environment, the decoration, the color, the beauty and the teacher's personality, all provide an entirely different surrounding from what the child would have without the kindergarten and consequently an entirely different response and behavior is secured from the child.

One of the lines that interest me much is the training the little people have in seeing the possibility in discard materials. After being in kindergarten, a box, a board, a bit of colored paper, a piece of tinfoil, etc., are not things to be stepped upon, thrown away and destroyed, but they are things to save and use and do something nice with in the play scheme. Right there is the basis of thrift, for thrift does not consist in saving money alone. It is in seeing the possibility of new creations in the ordinary materials about us.

"Little voices that are harsh, piercing and dictatorial, become soft and sweet from being in kindergarten. Thus strain, and fatigue are lessened and irritability disappears. These are some of the things I see as I look about."—M. Madilene Veverka, Supervisor, Board of Education of the City of Los Angeles, California.

What the Schools Have Helped America to Achieve

"As a life-long teacher and educational administrator, who has watched and studied the high school and college training of thousands of young Americans, I wish to bear witness to the great importance of the social, moral, and mental training and development which precedes the beginning of the regular daily work of our graded schools. Our recent researches in child psychology have convinced every thoughtful educator that the all-round training given by skilful kindergarten teachers is of the greatest practical importance and has a definite molding influence not only on the individual's after studies but on his personality, his daily habits, and his whole future career."—Henry Louis Smith, President, Washington and Lee University, Lexington, Virginia.

The reader may say, "The influence upon the individual was yesterday's topic; today we want 'What the Schools Have Helped America to Achieve'." But the whole is not greater than the sum of its parts. America's greatness, her achievements, must depend upon the character of her individual citizens. Educators are unhesitating in their declarations of the importance of kindergarten training.

The Schools of Tomorrow and the Future of America

"My first reaction to your letter of February first is surprise that there are any cities in the United States of America which have not yet established kindergartens.

"I cannot comprehend how any person who pretends to be an educator can fail to recognize the fundamental importance of systematic and enlightened training of the pre-school child. Yet we all know that among the most poorly equipped persons to undertake this kind of training is the average parent. Sometimes, I feel that the duty of the public school is fully as much to educate the parents as to educate the offspring of the parents.

"I wish that the spirit of the kindergarten—the training of the whole child in a sympathetic and understanding way—could be carried through all the years of the contact of the child with the school. In no part of the school system have I found a greater amount of constructive progress or a happier group of children than in the average kindergarten."—Irving W. Smith, Superintendent, Public Schools of Great Falls, Montana.

"The kindergarten educates the will. It leads the child to choose good in obedience to a command from within, rather than a command from without. This is the backbone of personal character, and this, with its almost synonyms, self-government and liberty under law, is the backbone of American citizenship." If interested citizens desire to help in promoting kindergarten education, they may obtain information from the National Kindergarten Association, 8 West Fortieth Street, New York.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Dr. Lillian M. Bidbreth, consulting engineer of Montclair, has been appointed by Colonel Arthur Woods, head of the government committee on unemployment, to be in charge of women's activities.

Sinclair Lewis, noted American author, has been voted the Nobel Prize in literature for 1930.

Speaker Nicholas Longworth of the House of Representatives, has retained his seat on the basis of returns from the recent election.

Dr. Wilbur L. Cross, retired dean of the Yale University Graduate School, who based his campaign on repeal of the 18th Amendment and upon the economic depression, has been elected Governor of Connecticut. He is the first Democrat to be elected in almost a score of years.

In Massachusetts Marcus A. Coolidge, Democrat, won the Senatorial contest over William M. Butler, Republican.

The peanut has developed a three million dollar industry in Alabama. The crop acreage is 227,000 acres and will yield a by-product of 138,000 tons of hay, which sells for \$10 a ton. This will bring the crop's total value to over \$4,000,000.

Mrs. Ruth Baker Pratt, Republican, has been re-elected Congresswoman from New York City by a small majority.

Arkansas has approved a constitutional amendment to require the reading of a part of the Bible daily in state schools up to and including high schools.

A terrific explosion in the Number Six Mine of the Sunday Creek Coal Company at Millfield, Ohio, Nov. 5, trapped about 160 men, including miners and mine officials, most of whom were believed to have been killed. About 300 miners were in the workings when the explosion occurred.

Mass arrests, including the seizure of Bortolo Belotti, former Cabinet member, have been made in Italy among former liberal and conservative leaders for an alleged conspiracy with military chiefs to overthrow the present Fascist regime, according to a recent report. Prominent professors and a large number of army officers were said to have been arrested.

Gifford Pinchot, dry Republican, had the support of 59 of the 67 counties of Pennsylvania to win the recent election for Governor over John M. Hemphill, the Democratic-Liberal candidate, by a plurality of less than 100,000 votes.

Luigi Facta, who was Premier of Italy before Mussolini's march on Rome, died at Pinerolo, Italy, Nov. 10. He was 69.

Frederick Perry Fish, noted corporation and patent lawyer, who was formerly president of the American Telephone and Telegraph Company, died Nov. 6 at Boston, Mass.

Described by President Hoover as "the ace of aces of the American forces in the World War," Captain Edward V. Rickenbacker received the Congressional Medal of Honor from the hands of the President at Bolling Field, Washington, D. C.

Experiments conducted for more than a year in the laboratories of the Johns Hopkins University Medical School, with a view to determining the cause of the common cold, have established the fact that it is transmissible infection. The infecting agent belongs to a minute disease-producing agent so small that they defy the most powerful microscope.

A radio message from the League of Nations at Geneva Nov. 6 informed George Eastman that the French National Economic Council at a recent meeting in Paris adopted a resolution for the reform of the calendar, with a majority expressing a

preference for the thirteen-month plan. Mr. Eastman is chairman of the national committee for calendar simplification for the United States.

Captain Frank M. Hawks flew to Cuba in 9 hours and 21 minutes. He thus broke the record for 1,600 miles from New York.

The disarmament commission Nov. 7 at Geneva agreed that the number of naval officers and sailors should be limited. The agreement was made possible by Great Britain, the United States and Japan accepting the French viewpoint. Previously they had held it was not necessary to limit naval personnel because this would automatically result from the limitation of tonnage.

The development of greater co-operation in combatting the business depression and unemployment was urged by President Hoover in a press conference Nov. 7 at Washington.

Great Britain has approved 1,500 permits for Jewish immigrants to Palestine during the next six months. This is the first concession which the Zionists have won since the publication of the White Paper on Palestine recently.

Mrs. Henry Ford was unanimously re-elected president of the Woman's National Farm and Garden Association at the closing session of its convention Nov. 7 in Detroit. This election gives Mrs. Ford her fifth year as national leader of the organization.

The H. J. Heinz Company, of Pittsburgh, Nov. 8 commemorated its 61st year in business by dedicating a new building to the social and recreational uses of its employees.

Miss Clare Eames, brilliant American actress, died in London, Nov. 8, at the age of 34.

Announcement has been made by Secretary Stimson that the United States recognized the government of President Getulio Vargas of Brazil, by giving instruction to the American Ambassador at Rio Janeiro that the United States "will be happy to continue with the new government of Brazil the same friendly relations as with its predecessors."

The Minnesota Legislature will be asked this winter to pass a bill making a State park of the boyhood home of Col. Charles A. Lindbergh.

Captain Frank Hawks flew from Havana to Roosevelt Field, L. I., Nov. 9, in 8 hours and 44 minutes, thus cutting 38 minutes from the record he established recently when he flew the same plane from New York to Havana.

General Tasker H. Bliss died at Washington, D. C., Nov. 9. He was Chief of Staff of the army during the World War. The burial took place in Arlington.

The National Council for Prevention of War has appealed publicly to President Hoover to submit the question of ratifying American adherence to the World Court to the Senate with his annual message to Congress next month, regardless of the prospects of action before March 4.

Sidney Morse Colgate, chairman of the Board of the Colgate-Palmolive-Peet Co., manufacturers of soap and perfumery, died suddenly Nov. 10 at his home in Orange, N. J.

Six more destroyers have been ordered stricken from the navy list as part of the Navy Department's program to bring the fleet within the limitation prescribed by the London Treaty for the Limitation of Naval Armament.

The first solo non-stop flight from New York to Panama Canal was successfully

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completed by Captain Roy W. Ammel Nov. 10 in 24 hours and 35 minutes.

President Hoover addressed the Association of National Advertisers at their annual banquet Nov. 10 in Washington.

Women will be called for jury service for the first time in Illinois shortly. The measure was carried by some 65,000 votes.

By the will of Miss Annie H. Brown, of Stoneham, Mass., the National Association of Audubon Societies will receive \$145,000. The income from this endowment will be used for bird sanctuaries and game law enforcement.

When we talk of happiness, understanding, contentment, and spiritual satisfaction we are thinking of the real variety which comes only through long years of hard work, study and meditation, of suffering and self-sacrifice. There is no other way to attain them. Whoever does not know the lonely twilight trail to Gethsemane, and the rugged pathway to the very summit of Calvary, has simply missed the mark. Enlightenment comes from burning the candle of life until the very heart is scorched by its glow. I tell you that the modern Sir Galahad wants the Holy Grail on a platter of silver. He does not want responsibility—and responsibility is devoid of meaning to him who will not meet it and manfully assume it—which the Church and the faithful preacher put up to him in this day of the great conflict of culture.
—E. E. Violette, in *The Christian*.

THE STEWARDSHIP LIFE

By Miss Gertrude Vogel, Ebenezer, N. Y.,
Stewardship Secretary W. N. Y.
Classical W. M. S.

What does Stewardship life imply but a life fully consecrated to God, with all its possessions, talents, wealth, abilities—our all for the extension of His Kingdom here on earth for the uplifting of mankind, to bring them to the feet of the Master, who graciously calls, "Come unto Me, and I will give you rest?" With a Stewardship life, we can sincerely sing, "Take my life, and let it be consecrated, Lord, to Thee."

Stewardship is partnership with God, in the work of advancing His Kingdom, helping to spread the good news of salvation to all the world for whom Christ died.

Our life is a trust. How are we caring for it? If it is to be truly a life of Stewardship, God has a claim not only on part of our wealth, but also on our time, talents and abilities. We must not expect God to give all, and we give nothing. As faithful stewards, we must give freely of those things which have been entrusted unto us. We must also recognize the importance of our trust, neither neglect our opportunities, or bury our talents.

"In all thy ways acknowledge Him"—that is Stewardship. "And He shall direct thy paths"—herein we have the promise of guidance. God gives us our time, talents, wealth, possessions, abilities, not to use or abuse as we please, but for Him. We are not owners, but stewards. Even we ourselves do not belong to ourselves, but we "are bought with a price," therefore we are His. He has made us stewards, and as His stewards it is expected that we be found faithful.

With a Stewardship life we say "Thank you" to God for His wonderful love, revealed through the gift of His Son. This saying, "Thank you," should be a service of joy for the steward. What sort of influence are we radiating? We are leaving the impression of influence on the life of our day by what we do and by what we are. How are we using our influence? How are we playing our part in the program of God for the saving and the development of the whole world? Are we about our Father's business, each in our own small way?

Have Thine own way, Lord,
Have Thine own way;
Thou art the Potter,
I am the clay.
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still.

THE OLD FOLK'S HOME OF POTOMAC
SYNOD

The thought of an Old Folk's Home for Potomac Synod originated with the late George C. Pearson, of Christ's Reformed Congregation, Cavetown, Md. He gave expression of this thought to Maryland Classis in session at Silver Run, Md., May, 1924. Classis overtured Synod at its session at Gettysburg, Pa., Oct. 20-23, 1924, to consider the matter. Synod appeared sympathetic and appointed Revs. L. V. Hetrick, L. F. Zinkham and Elders Geo. C. Pearson, D. A. Stickell and H. C. Foltz to carefully consider the matter and report at its next meeting. On Jan. 26, 1925, at a meeting of the committee, Rev. Hetrick resigned, having moved from the Synod, and Rev. Scott R. Wagner succeeded him. In its report made to Synod at Carlisle in October, 1925, much was said favoring a Home, but in conclusion advised further study of the project. It seems that the matter gained no headway for several years, until at Middletown, Md., October, 1928, the committee headed by Dr. Wagner asked to be discharged by Synod after four years' service and nothing definite accomplished. Synod then named another

committee composed of Revs. Henry I. Stahr, George S. Sorber and Elder A. R. Brodbeck to delve into the matter once more and report its findings to Synod. At its meeting Oct. 21-24, 1929, at York, Pa., the committee made quite a lengthy and well prepared report covering various phases of the whole question. Elder Pearson died Oct. 14, 1929, and by his will Synod became the residuary legatee for the maintenance of such a Home. This fact being known to the committee it concluded its report in part as follows: We think favorably of the establishment of a home for the aged, but deem it inexpedient to take definite action for its establishment without further study; that the president of this Synod in conference with the president of the Elders' Conference be authorized to appoint a committee of five with themselves as ex-officio members to make a survey of the need for a home for the aged, the possibility and method of financing it and its possible location; that this Synod meet in next annual session, Sept. 9, 1930, at Salisbury, North Carolina, in order to make legally possible the securing of the Pearson Fund; that if after this committee shall have finished the work assigned it is of the opinion that the home shall be established, the said committee shall present to the next session of Synod a proposed plan of organization and procedure complying with all the legal aspects involved.

Synod adopted the report.

The committee to make the survey was appointed as follows: Rev. Scott R. Wagner, D.D., Hagerstown; Rev. J. Albert Eyler, D.D., Bedford; Rev. E. O. Keen, D.D., York (president of Synod, 1929); Elders Eugene A. Spessard, of Christ's Reformed Church, Cavetown; A. R. Brodbeck, Hanover; Jno. W. Warehime, Waynesboro; Dr. C. P. Rice, York (president of Elders' Conference).

This committee had its first meeting Jan. 30, 1930, at the parsonage of Zion Reformed Church, Hagerstown. Elder Spessard was chosen secretary-treasurer. The chairman directed the attention of those present to the three main duties as coming from Synod, namely: Survey to determine need of a home; financing it and its possible location.

The members, from information at hand, felt convinced of the need of and ability to finance a home, but that the opinions and feelings of the Church at large, as represented by Synod, might be known, a letter, suitable for the purpose, was carefully prepared, and was sent by the secretary to a number of representative ministers and elders of each Classis composing the Synod requesting their views and attitude toward the question of a home, and urging upon them the necessity and importance of reporting to the committee any information they may have favorable to such a home.

The second meeting was held May 1, 1930, where the first meeting was held. The chairman reported the receipt of 17 to 20 replies to the letters sent out, many of which were favorable and none opposed, barring certain conditions. The committee felt in had ample encouragement to take another step, namely, to carry the matter to the floor of the Classes at their meetings ranging from May 5 to May 20, 1930. This was done, and each Classis reported favorable action.

The last meeting was held again at Zion parsonage, Hagerstown, when it was unanimously agreed to report to Synod the need of a home and the belief it can be financed. A draft of such a report was presented by the chairman, and after careful study and slight revision, it was thought proper to present it to Synod at its meeting Sept. 9, 1930, at Salisbury, North Carolina.

A resolution, prepared by Attorney Harry Brindle, accompanied the report, recommending the founding and establishing of an Old Folk's Home at once; and

that the bequest and devise of the will of George C. Pearson, deceased, giving the residue of his estate to such Old Folk's Home, be accepted, and that a corporation be at once formed for said purposes; that Rev. Scott R. Wagner, Hagerstown, Md.; Eugene A. Spessard, Cavetown, Md.; Charles H. Eyerly, Hagerstown, Md.; Harry Brindle, Hagerstown, Md.; Edwin E. Hamm, Hanover, Pa.; and Dr. Otto Schmidt, Baltimore, be authorized by Synod to take the necessary steps to procure a charter and do whatever is needed to establish the Home; that the property and all the affairs of the Home are to be managed by nine trustees, composed of the six incorporators and three others to be chosen by the incorporators.

The terms of office of Rev. Scott R. Wagner and Eugene A. Spessard are three years each; for Edwin E. Hamm and Charles H. Eyerly two years each; for Otto Schmidt and Harry Brindle one year each; the terms of office of the successors of the above named persons shall be three years, and the three named by the incorporators are for three years each.

The report and the resolution were adopted, in toto, by Synod on Sept. 10, 1930.

The incorporators, all present, met Oct. 6, 1930, at Zion parsonage, Hagerstown, and organized by electing Elder Spessard, chairman, and Elder Brindle, secretary. The matter of electing three trustees to serve with the incorporators was taken up, and Revs. S. L. Flickinger, D.D., of Winchester; James M. Runkle, D.D., of Altoona, and Elder Dr. C. P. Rice, York, were elected.

All the trustees being present, met and organized by choosing the following officers for one year:

Rev. Scott R. Wagner, D.D., president.
Dr. C. P. Rice, vice-president.
Eugene A. Spessard, secretary.
Charles H. Eyerly, treasurer.

Other matters as drafting by-laws, establishing rates of admission to the Home were attended to in order to meet all the legal requirements necessary for the transfer of the cash and securities from the executor of the estate of Geo. C. Pearson, deceased, into the hands of the treasurer of the Old Folk's Home.

Such transferral in most part was accomplished Oct. 21, 1930.

This about represents the story of the Old Folk's Home project to date. It should be generally understood throughout the Synod that the Pearson money may only be used for maintenance, and that sufficient time must elapse before there can be sufficient income for maintenance even on a small scale.

A site has not been determined, nor even the location. As long as there is no site chosen and sufficient funds not subscribed for building, purchasing or leasing a Home, the matter of accepting applicants is not to be thought of for the immediate future, unless a dwelling large enough to accommodate six to ten aged folk can be determined upon by the trustees and purchased for a reasonable amount, say ten to fifteen thousand dollars, in which event the Home might be a going concern in the nearer future. There are already applicants and 'tis pathetic to observe their hopes and expectations of months vanish when informed their chances for acceptance are not likely near.

The trustees are not unaware that it requires time to get such big things a-going, and especially when the project involves the interest of thousands of people, scattered over a vast area; but the thing to be avoided from now on is unnecessary delay.

Here is a matter, the doing of which constitutes practical Christianity—a Christianity of the kind and type Jesus Christ practised. Jesus' ministry impresses us that it isn't so much what we say and preach that counts, but what we do and accomplish toward relieving distress and bringing joy and happiness to those in need.

There should be and we believe there

are many friends of this Old Folk's Home. Not merely the well-wishers kind, but substantial friends who are willing and even desirous of giving some of their money while living or by will or both for this great and worthy cause, than which there is no greater nor more worthy. However, people to whom this charity appeals must be informed of it. They must know that such an institution is not any longer dreamed of or merely contemplated, but is in the early stages of its reality.

There are others who will contribute if appealed to from the standpoint of Christian duty.

To either build a home, or purchase a suitable building such as has been under consideration in the past will require very likely 50,000 to 60,000 dollars. Of course some agreeable surprise may alter this statement materially, but the general truth still remains—that the directors need a large sum of money now—soon. The sooner it is contributed, the sooner will the Old Folk's Home of Potomac Synod be dispensing joy and happiness and comfort to some of the needy and helpless old men and women of the Synod.

The "Messenger" can help; so can the ministers and laymen assist in bringing

the matter adequately to the attention of its friends in and out of the Church.

Anyone reading this article who has a desire to make a cash contribution toward a building, or who has or intends making provision by will for its maintenance, should as soon as possible either notify the trustee of that Classis to which he or she belongs, or the president, Rev. Scott R. Wagner, D.D., No. 229 North Potomac St., Hagerstown, Md.

In conclusion, let not any one hesitate to contribute even though the gift be small. Small contributions from those unable to give more will be appreciated and as cheerfully received as the larger gifts from those who are more capable financially.

Any one wishing to contribute over a period of one, two, three or even five years will be cheerfully granted that privilege. All monies received will in due time after seeking the advice and counsel of banking experts be invested; so that no person need have any fear that their gifts will not be carefully and properly cared for so far as is humanly possible. The trustees have resolved to enter into the task before them as a serious responsibility and seek the aid and confidence of the people.

Eugene A. Spessard, Secretary.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday in Advent

November 30, 1930

Zacchaeus the Publican

Luke 19:1-10

Golden Text: The Son of man came to seek and to save that which was lost. Luke 19:10.

Lesson Outline: 1. Complacency. 2. Contrition. 3. Salvation.

Our lesson deals with sin and salvation, than which there are no greater issues. Men have obscured these supreme facts of human experience with many curious speculations, which make them difficult to understand and hard to believe. But sin and salvation are, first of all, living experiences, and not speculative theories. It is right and proper that we should reflect upon these experiences in order, if possible, to explain and to understand them. But we ought never to confuse the fact that Jesus does save men from sin with our theological explanation of that fact.

Our lesson takes us into the arena of life. We see Jesus at work, as it were, saving a man from his sin. Here we see salvation in all its sublime majesty, stripped of all theological subtleties. It means the transformation of a life through fellowship with Jesus and by faith in God. And, thus seen, it authenticates itself to the heart and mind of man. It requires no further explanation. It is an experience that has been shared by uncounted millions since the early instance recorded in our lesson. But that instance is a typical illustration of Jesus' saving work and ministry. And our study of it may help us to see more clearly Jesus' attitude toward sin and sinners, and our Saviour's conception of salvation.

And, perhaps, we shall achieve that aim best if we compare and contrast the two types of men who formed the larger part of the human world in whose midst our Lord performed His redemptive ministry, viz., the Pharisees and the publicans.

I. **Complacency.** The Pharisee was not a wilfully wicked man or a reckless sinner. On the contrary, religion was his chief concern, and righteousness according to the law was his supreme ambition. And

in outward morality he was doubtless a much better man than the publican whom he despised. He would object most strenuously to being called a sinner. He would point with pride to his orthodox beliefs, and to the elaborate religious ceremonies which he practised with scrupulous care.

Yet, in reality, he belonged to the most hopeless class of sinners, for the religion which he professed so proudly and practised so ardently was a sham and a counterfeit. There is always hope that a defiant sinner may be converted. But what can God or man do for one whom a sham-religion has lulled into complacent self-righteousness. And that was the pathetic spiritual estate of the Pharisee, as we encounter him in the story of Jesus' redemptive ministry. Christ Himself was not religious enough to suit these deluded guardians of religion. They had all the forms of religion, but they lacked its substance and power. And they deceived themselves into believing that their mechanical religious rites were pleasing to God, entitling them to His heavenly reward.

We recall the Pharisee who went into the temple to pray. In this most intimate and revealing of all religious functions the inmost soul of a man bares itself. It is then, alone with God, that his heart utters its deepest convictions and aspirations. But we search in vain for even one syllable of genuine religion in the grandiloquent performance of this praying Pharisee. It is not really a prayer, but an inventory of his merits and virtues, breathing self-approval in every word. There is in it no conviction of sin, no sense of human helplessness, no cry for pardon and power. Such feelings and convictions are of the very essence of prayer and religion. But the self-satisfied Pharisee had only the empty husk of it. His prayer was pride and conceit parading as devotion.

And there is just one thing this complacent sinner may teach us. He may warn us against similar self-deception. Religion so easily degenerates into empty formalism. We are in constant danger of losing its substance, which is spirit and life, while magnifying its forms. We may still delude ourselves that we are more religious than others, because our beliefs are orthodox and our religious rites and ceremonies elaborate. Like the Pharisee

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of old we may top it all by parading complacently before God, in our self-satisfied sanctity, despising the sinners. But no attitude could be more hopelessly irreligious. Even notorious sinners are closer to the Kingdom of God than such pseudo-saints. (Matthew 21:31).

II. **Contrition.** Consider now two familiar publicans, viz., the one we meet in the temple and Zacchaeus. Both are contrite men. The one manifests contrition in his humble prayer; the other, in his performance. In the one we find the mood of contrition, asking for mercy. In the other we find the fruit of repentance, restoring stolen goods. Doubtless, the publican who "went down to his house justified" proved the reality of his religion and the sincerity of his prayer by regenerate deeds, similar to those of Zacchaeus; even as Zacchaeus must have shared the experience of the publican in the temple, before salvation came to him. For the contrite spirit, the penitent prayer, and the regenerate life belong together inseparably. They constitute the kind of religion which saves men from their sin. They are the characteristic marks of the sinners whom the seeking Saviour sought and found.

The contrast between the Pharisee and the publican is striking. This man is not on parade before God. He is dead in earnest. Even his posture indicates that. With eyes downcast, he stands afar off, beating his breast. And his prayer is a broken cry for mercy, welling up from a contrite heart. There is no trace of ostentatious pretense in it, no mention of merit, no sense of complacent self-righteousness. It was born of a deep conviction of sin, and it was a humble plea for mercy—the supreme need of every sinner. Jesus assures us that this contrite publican left the temple "justified." His religion was genuine. It brought him into vital communion with God, whose acceptable sacrifices are a broken spirit, and who will not despise a contrite heart. It made him a true and well-beloved son of the heavenly Father, and it opened the way for the bestowal of all the blessings of salvation.

The case of Zacchaeus is even more striking. The Pharisees regarded men of his type with utter contempt, for he was a chief among the publicans, one who had been eminently successful in his despised business. Yet Jesus befriended this social outcast. And His loving interest awakened something in Zacchaeus that had lain dormant beneath the ashes of his sinful life. It aroused his conscience. It shamed him, and, at the same time, it stirred him with nobler ambition. And it led, finally, to heroic action. Evidently his religious experience was wholly similar to that of the other publican. He does not voice his penitence in prayer, but his acts are even more eloquent than the broken words of the man in the temple, who went home justified. Anyway Jesus accepted them as the unmistakable evidence of his conver-

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While the Pharisees raised the hostile cry, "He is gone in with a man that is a sinner," Jesus rejoiced that He had saved one who was lost. He said to the humbled and penitent man, "Today is salvation come to this house, forasmuch as he also is a son of Abraham."

III. **Salvation.** What, then, does it mean to be saved? The Pharisees completely misapprehended the nature of salvation. They regarded themselves as saved; and the publicans, as lost. But they were wrong on both points. In our lesson Jesus appears as the friend of a man despised by the Pharisees. And we see his salvation in action, as it were. It is brought before us, not theoretically in the form of theological propositions, but as the vital, personal experience of a man.

And when we analyze this experience we find its beginning in a conviction of sin. Out of that came the cry for divine mercy, and a plea for God's help. And that cry brought its certain answer. The publican in the temple had voiced it audibly. With Zacchaeus, perhaps, it had only been an inarticulate cry. But God, who knows the hearts of men, fulfills their inmost desire. He gives to men the help which their weakness needs, and the grace for which their contrite spirit yearns. And so the one publican went home "justified," and the other became "sanctified." Thus both had experienced salvation, full and free, for even the theologians seem to be agreed that justification and sanctification are the two necessary elements in the Christian experience of salvation.

May we not conclude, then, that "to be saved" from sin means to share the experience of Zacchaeus and of the other publican? Their profound dissatisfaction with themselves, the prayer to God which expressed their penitence and aspiration, and the divine help manifested in the renewal of character. Penitence, aspiration, and the gracious help of God leading to a transformed life—such are the factors that constitute the experience of salvation from the guilt and power of sin.

And we call Jesus our Saviour because He meets and satisfies our deep human need at all these points. He convicts us of sin. He kindles new hopes and desires in us by His matchless love for sinners. And He assures us of the grace of God, with pardon and power for all who repent and believe.

Jesus can do nothing at all for men like the Pharisees, who parade before God in complacent self-approval, and who call upon heaven and earth to bear witness to their merit. Such men seek no salvation, and they find none. But Jesus does save sinners who come to God in humble self-surrender. He does not save them from the wrath of God, nor, primarily, from punishment, here or hereafter. But He saves men from the sin that destroys their soul. From its power and from its guilt. By His Spirit, He transforms them into new men.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 30: Our Responsibility to Spread the Gospel. I Cor. 9:16; Romans 1:14-16

One of the distinguishing things about the gospel is that it lays a responsibility upon those who accept it to spread it abroad. Mohammedanism is the only religion besides Christianity that is missionary in character. All the other religions

are static—that is, they are not propagated by the publication of their beliefs. The Christian religion has spread around the globe by its followers telling the good news to others. It is one of the essential duties of the Christian to spread the gospel through all the earth. There are a number of reasons which make this duty imperative.

1. **The nature of the gospel itself.** It is a universal gospel. It is intended for all mankind. Jesus, who is the sum and substance of the gospel, does not belong to one race or to one nation but to all the world. In Him there is neither Jew nor Greek, Roman, German or American. He is a world-wide Savior, a universal Christ, therefore He must be proclaimed to all the world.

2. **The Bible commands it.** The last words of Jesus constitute what is called "The Great Commission." When Jesus had gathered His disciples for the last time on Olivet, He spake these words to them: "Go ye into all the world and make disciples of all nations." These are the marching orders for His followers. What Jesus commanded His followers to do, they should obey. There are some folks who are willing to do what Jesus has told them along other lines of life, who still hesitate to obey His last command. The Bible is full of commands to spread the good news abroad. To Peter, Jesus said, "When thou art converted strengthen thy brethren." To another He said, "Go home and tell thy friends what great things the Lord hath done for thee." All through the New Testament there is implied the idea and the responsibility of sharing the new life with others.

3. **Our love for Christ impels us.** If we really love Jesus as we should, if we have experienced the blessings of the gospel, then out of gratitude to God we should tell others. We have been so enriched and our lives have been so filled with joy and gladness that we wish to share it with others so as to express our love and gratitude to God.

4. **Our love for others prompts us.** We do not wish to keep the good news to ourselves. Others are in need of it and we wish them to profit by it as we have done. We have tasted of the Lord and found Him precious and we want others to share this experience. We have found the remedy for sin and our love for others should prompt us to acquaint them with this healing and helping power.

5. **By sharing the gospel we keep it.** This is the only way that we can keep the gospel for ourselves, if we share it with others. Some of the best things in life we can enjoy only as we share them with others. If we bury our treasure in a napkin it may be taken from us, but if we share it with others we shall find it multiplied in our own selves. Things which we do not use we lose. We keep them only by giving them away. This is especially true of love. The more we give to others the more we have for ourselves. This is one of the strange paradoxes of life, but it is a fact which, however, we can learn only from experience. The more of the gospel we give to others the richer will the gospel become for ourselves.

6. **Others need the gospel.** When one looks out over the world he will be impressed with the sense of human needs. How empty many lives are! How meaningless many human efforts are! How people grope in darkness for the light! How steeped in ignorance and superstition they find themselves! We are largely what the gospel has made us, and therefore we have something to offer which will lift them up and supply their needs. The greatest need of the world is Christ. It is not education, nor culture, nor money, nor bread which the world needs most. It is a new view of life, new ideals of life which Jesus alone can furnish and which the gospel provides. If, then, we see the world's needs and know that the gospel

can supply these needs there is the unescapable responsibility laid upon us to spread it through all the earth.

7. **Only a small part of the world has as yet accepted the gospel.** Only about one-third of all the people in the world have accepted it. Many have not even heard of it.

"Can we whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The lamp of life deny?"

We should not give ourselves rest until all men everywhere shall hear and obey the joyful sound. The only way by which the gospel can be spread among others is through living men and women, through personalities who have the mind and spirit of Christ. Christianity is not propagated by the sword; not by might, not by power, not by legislation, not by edicts of any kind, but only by living men and women whose lives are radiant with gospel light. One loving soul sets another on fire.

8. **Each generation has this responsibility laid upon it.** We cannot be negligent ourselves and leave it to future generations to do what we fail to do. If we shirk our responsibility an entire generation will pass on without having heard the good news of salvation. Moreover, if we fail in our day and generation, the next generation will find it very much harder to discharge its duties in this direction. It is very cowardly to impose upon a future generation what we are not willing to do ourselves. We have no right to lay the burden of responsibility upon the next generation which we should discharge in ours.

It is because of these reasons and others that might be named that there is an inescapable responsibility laid upon every follower of Christ and every member of the Church to spread the gospel throughout all the earth.

40TH ANNIVERSARY OF DR. SILVIUS

(Continued from page 2)

with all modern improvements; organized a Sunday School which grew to large proportions. He baptized 3,837, confirmed 1,450, married 1,347 couples, and buried 1,986 people. During this entire time he has concentrated upon his work in this Church, never thinking of a change. He won for himself the love and esteem of his people to a remarkable degree, which enabled him to put on a large program of missionary and benevolent activity. His Church has also supported the benevolent and denominational work, thereby adding elements of strength both to the Church and the Christian life of his people.

On November 9th the congregation arranged a fitting celebration of this 40th anniversary. The Church was filled to capacity with members and former members, who had come a great distance to share the joy of their pastor and people. The Church had been gorgeously and elaborately decorated even before the forty huge chrysanthemums, which 40 little children, approaching the altar in single file from the aisles, placed into the hands of their beloved pastor. With messages of congratulation from as far west as California, many throughout the nation paid loyal tribute to the faithfulness of Dr. Silvius. The addresses of the day were delivered by Dr. A. R. Bartholomew, who spoke at the evening service, and Dr. J. M. G. Darms, who delivered the anniversary address at the German morning service, and challenged the young people at the evening service to continue the ministry of their pastor. Revs. Dumstre, Vollprecht and Vuleumier were present and assisted. Many friends sent gifts. The congregation presented Dr. Silvius with 40 two and one-half dollar gold pieces beautifully arranged on a velvet base and inserted artistically to form the number 40. A gift of \$200, another of \$50, another of \$40, etc., from individuals,

gladdened the heart of the pastor, and paid tribute to his loyalty and unselfish service. Someone has said that "the pastor" has died in the "Christian ministry." This can never be said of Dr. Silvius, who, if anything, is a pastor, a comforter, a friend of his people, whom he loves and who love him so dearly that they sincerely wish he might continue in service for many years to come.

MINISTERIAL RELIEF

We must again call the attention of our ministers and treasurers of congregations, to the mistakes that are being made in raising our Sustentation or Pension Fund.

Recently we called a minister's attention to the fact that his congregation had not started to raise its quota for the Pension Fund. He called my attention to the financial statement of this congregation in which 6 persons had contributed \$47 to this fund in 1928. But the Church treasurer had sent it to the treasurer of Classis for Ministerial Relief, and of course, the Sustentation or Pension Fund did not receive a dollar of this money and the congregation has no credit on its quota of \$5 per member.

Recently we spoke in two Churches and a special offering was taken for this Sustentation Fund. At the close of the service the pastor told the treasurer to send the check for the full amount of this offering to the Treasurer of the Classis for Ministerial Relief. I at once explained to him that this is the Sustentation or Pension Fund. It is separate and apart from Ministerial Relief. The check must go to Rev. Eugene L. McLean, 1505 Race St., Phila., Pa. If it goes to the treasurer of Classis for Ministerial Relief, we do not get it for the Pension Fund.

In a former article we referred to this loss to the Pension Fund and a treasurer of a Classis wrote in saying that we are reflecting on the integrity of the treasurers of Classes and he resented it. Of course, that is ridiculous. The mistake is not made by the treasurer of Classis, but by the minister and treasurer of the congregation who sends the money to the treasurer of Classis, when he should send it to Rev. Eugene L. McLean, for the Sustentation or Pension Fund. Money for Ministerial Relief is raised by the Apportionment in the benevolent offerings of the Church, but the Sustentation or Pension Fund of \$5 per member is entirely separate and apart from the Relief Department. We cannot blame the Church treasurer for making a mistake if the matter has not been explained to him, but there is no excuse for the minister who fails to see that money given for the Pension Fund is sent to Dr. Eugene L. McLean, 1505 Race St., Philadelphia, Pa.

J. W. Meminger, Secretary.

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
University of Redlands Redlands, California

Problem: A pastor who has had some heartsearching talks with the Church school superintendent reports that both agree that one of the most serious problems which the Church and its School face right now is a better understanding of present day young people.

Answer: A wholesale answer to this exceedingly important question may not be as specifically helpful as these earnest workers desire and deserve. Nevertheless, I am wondering if, after all, this whole matter does not resolve itself

into the fine art of sharing with young people.

There they are, the young people of today! The finest crop that any generation ever produced. God pity us if this isn't true. Perfect? Hardly! This is earth, not heaven. Then look at their parents, not angels of course, nor even saints-in-the-making. I guess it's true that the present generation of young people is about as normal as were some of us in the teen age years of our oncoming. A cross section of later adolescent life in almost any community will reveal a general average about as good or as bad now as 30 or 40 years ago, everything considered. Doubtless such a cross section will show exceptional youth far above the abilities of the average of any previous generation and doubtless some who may have tobogganed into more miserable depths, for all will agree that we are living in a day when the character altimeter has widest range. With bodies that can be and should be the most efficient, and minds the best trained, after all it is a question of purpose and controls.

The most startling thing about it all is that youth chooses which way his soul shall go. How clearly John Oxenham puts it in those familiar words:

"To every man there openeth
A Way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Back of such a choice lies adult responsibility for determining to a very large degree what direction it shall take. What ails our youth, queries a thoughtful religious educator. **Adults mainly.** Not altogether, for the process is a sharing one, adult knowledges, youth knowledges, likewise mutual experiences, judgments, ideals. Into the melting-pot goes the composite out of which youth merges to make his own decisions. Which way shall I take, cries the voice of honest youth, not in the night, but in the light of all available truth.

Sharing with youth, what a fine art it is! What knowledges, skills, attitudes, motives, are involved. How important is fullest understanding of human nature and its behavior, social techniques and outcomes, ethical and spiritual engineering. Who is sufficient for achievement in this field of life's highest values, the finest of all fine art?

Adult and Youth Company, **Unlimited**, Dad and Lad Co., Mother and Daughter Co., Teacher and Taught, Leader and Led, whichever it is, what a firm! No partnership, no sharing like it! Each co-partner in this big business of character-making might with profit daily pray this prayer offered by Harlan G. Metcalf in **Association Men**:

God make me a man—
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
Oh make of me a man!

The personal factors involved in the fine art of sharing with youth make it highly consequential in solving the Church School problem.

Youth Experiences

By youth we here mean the period of

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later adolescence, referred to in Church School nomenclature as the Young People's department, those ages rather loosely bounded by the completion of middle

NEW BOOKS

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* * * *

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adolescence (17 or 18) and the arrival of maturity, approximately 23 to 25. Those older young people normally are still in their years of educational preparation, although some having cut short their school careers may have settled down to the beginnings, at least, of adult responsibilities in business and home life. I am reminded of one of my seminary professors who in his farewell talk each year to the senior class always said, "Young men, before you settle down, settle up."

In the earnest hope of offering practical help to parents and Church School leaders of youth, we consider briefly some of the experiences through which older young people pass.

Sharing their adjustment experiences. This period is a time of physical, mental, social, and religious adjustments. Full height, weight, and size are reached. Muscles, mind, and morals adjust themselves. Out of more or less chaos comes order. Experiences are rich, rapid, resultful. Any adult who can sympathetically and tactfully participate in these adjustments is highly favored in his privileges.

Sharing their athletic experiences. Not all young people are athletes, but this is the time when athletic spirit and prowess run highest. The Church School sharer who can be a booster or an active co-participant often has the rare opportunity of character approaches at the time when lofty ethical ideals mean much.

Sharing their aggressive spirit. The average healthy youth is a dynamo of high tension. His face is forward; his muscles, taut. Determination puts pep into his actions. He moves swiftly, surely toward the chosen goal. The Church School worker is no leader who is backward looking, half-asleep, and conservatively motivated. The helpful sharer must keep pace in body, mind and soul.

Sharing their assertiveness. Right, of course he's right! He knows, and he knows he knows. His specialty is running information bureaus, issuing Baedekers, Britannicas, city directories, supreme court decisions and "what will you have." How handy these fact-venders are, these circulating libraries, a loveable lot. The binding may be modest enough; the contents are positive nevertheless. The sensible sharer enjoys it all without competing, and quietly brings the high-flyer to a safe landing port, where all is well.

Sharing their amusement experiences. Work hard, play hard, natural rebounds. Not only the kinds but the amounts become a paramount problem for both the leader and the led frankly to face. Viewpoints vary. Balance and mature judgment must tactfully meet over-play emphasis and doubtful amusement questions. Re-creations, not re-creations must receive most consideration. Wholesome fun times should be provided. Negative attitudes alone get nowhere in this fine art of sharing.

Sharing their arguments. Let reason meet reason, fully, friendly. How many young people rebel at certain types of adult leadership in the Church School. "But, dad," said an honest doubter, "Mr. Dogmatics never gives you a chance to explain. He thinks his viewpoint is the only correct one and his word the last word." The questioning Thomas has a right to be shown. "Sweet" intelligent reasonableness wins.

Sharing their aspirations. The sharer sits in the cockpit with the youth—"pilot of his own soul" and takes the air with him, quietly drawing on his own aeronautic experiences as he shares the great upward yearnings, vocational or what not, of his youthful friend.

Sharing their achievements. And they do achieve! Lindbergh is our classic example. There are scores of others likewise in every field of human knowledge and ability who are on the quest for the best. The unselfish big-hearted sharer rejoices in your achievements. To share a pros-

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perity experience may be even more important than

Sharing their adversities. Those experiences which come to every normal young person when some adversity depresses are the very times when a trusted sharer is welcomed. Defeats and difficulties will come. Happy the sharer who can turn these into character-triumphs. Sad and glad experiences under Christ control make for moral strength.

Sharing their anxieties. That aviating youth, looking forward, moving forward and upward ever and anon strikes an air-pocket, an anxious time. Happy again is the co-pilot whose stock of courage and good common sense buttressed by strong

faith saves the day or more often the moment when the sharer is most needed.

Sharing their avocation experiences. Almost without exception these older young people have entered into some kinds of service which might be called avocational. Beyond that business or trade or professional marginal time should be preempted by some challenging avocation, profitable hobby, or diversion. The Church School sharer often becomes the effective guide to happiest choices.

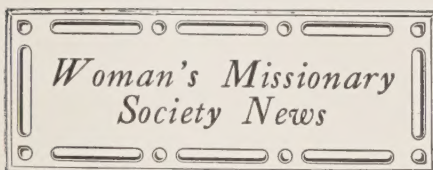
Sharing their altruistic spirit. This follows and fraternizes with the experience just mentioned. Never is there a time in life when finer altruistic impulses dominate personality than in later adolescence. To do for others becomes a passion with power easily harnessed for great philanthropic enterprises, or for a quiet but effective neighborliness.

Sharing their acquaintances. Yes, entering into their friendship circles, is a coveted privilege of any sharer with youth. "Meet my friend" is often a doorway into the room of better understanding. Whole-some friends are strongest character-determinants.

Sharing their admirations, personal and impersonal. Young people delight in the fellowship of the leader who shares with them their admiration experiences. "She is a fine girl, Frank. No mistake about it," or "I'm glad, Margaret, you admire a young fellow of his type, for he has a promising future."

Sharing their anticipated home-experiences. The homing instinct is God-given. Every normal young man or young woman looks forward to a home and children. Hundreds of the most successful Church School leaders have joyously shared this experience and by kindly frank suggestions have saved many new homes from disillusionments, disappointments, and difficulties that lead to divorce courts.

In the better Church School courses through the newer problem-discussion methods mutual exchanges of experiences are enabling many Church School teachers to become commendable sharers. More and more all leaders can enter into the life-long joy of the fine art of sharing with young people, a sharing that at all times should be dominated by the idealism of Jesus Christ.



Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Bethel Reformed Community Center. At a recent luncheon conference at Allentown, with our general president, Mrs. L. L. Anwalt, hostess, there were present members of the special committee on Bethel Reformed Community Center, and the chairman of the Philadelphia Classical Committee, Mrs. J. W. Fillman, called to confer with Miss Matilda Cook, of Tiffin, Ohio, with the idea of calling Miss Cook to take charge of the work at Bethel Community Center. When the members of the committee learned that Miss Cook was a daughter of Missionary Herman Cook who, 14 years ago had died in Japan, each one experienced the peculiar sensation—that they were witnessing a reward to the heroic mother who had returned to America with six orphaned daughters to live for them and prepare them for life. Now, for Mrs. Cook, the years of struggle have begun to lighten as one after the other her daughters find their life work. Two girls are missionaries in Japan and now Miss Matilda Cook goes into home mission work in South Philadelphia.

Her preparation for the work consists of her college course at Heidelberg College with graduate work in the Social Service Department of Northwestern University, Cleveland, Ohio, and Dr. White's Bible School, New York City. Because of her "bent" toward Christian Social Service she has given volunteer and part-time service in settlement work in Cleveland and New York City with one summer in Migrant work for the Council of Women for Home Missions. Mrs. Paul MacAllister, of Philadelphia, will be associated with Miss Cook. Mrs. MacAllister has had several years' contact with the work at the Center as a volunteer worker and knows the neighborhood and the children who attended the Center. Miss Cook took charge of the work Nov. 1.

In Cycles of Seven. The many friends of Mrs. J. G. Rupp will be interested in a clipping from one of her articles in the "Japan Evangelist." Fourteen years ago I had my first impression of Japan. The country appeared to me like a beautiful fairy land—so different from my country with its broad plains, rolling highlands, majestic mountains and extensive river systems.

On that first tour we traveled from Tokyo to Sendai by train. A small engine pulled a number of small coaches filled with small people. The common people appeared poor and seemed to work very hard.

Seven years later I again visited Japan and traveled from Tokyo to Sendai. The small engine had been replaced by a powerful engine and large, the small coaches by coaches with fine upholstery and modern appointments. Also there was a dining car. There was all over the country an air of prosperity in which all classes seemed to share.

Another seven years and I make my third visit. I am again impressed by great changes and remarkable progress; amazed with what efficiency and speed everything is conducted. New wide streets, with wide pavements have been opened in towns and cities. Instead of little jinniekashas, the streets are filled with taxis, buses, street cars, motor cycles and automobiles. The changes have extended into the remotest country districts. Into the Church too—the outward symbol of the spiritual life—great advance has been made since my last visit. Fourteen years ago there usually were but one or two persons in each small congregation able to assist in the work of the Church. As we visit the Churches on this tour, we find good organists, fine congregational singing and other marks of careful training for leadership.

Thank Offering Ingathering. The J. O. Miller Missionary Society, Trinity First Church, York, Pa., held one of its best Thank Offering services Monday evening, October 27. From the missionary society the Thank Offering was \$100; from the guild, \$15. More boxes will be received. Girls and boys of the school, the new Mission Band and the Guild took part in the program of recitations, pantomimed hymns and exercises. Following the Offering, Miss Margaret Jones sang a beautiful solo of dedication. Mrs. Wayne Bowers, of Woodstock, Va., told of her work as missionary among the Basque peoples of Northern Spain. Mrs. F. W. Leich, of Dayton, Ohio, told how the Thank Offering will be used this year.

Miss Craske Makes Address. Sunday evening, Nov. 2, the W. M. S. of Christ Church, Norristown, held the Thank Offering service with Miss Edith Craske making the address. As an evidence of the fine interest, the plate offering exceeded by \$13 the plate offering of any previous year. The total Thank Offering was an increase over last year.

Training for Missionary Leadership. With 100 girls, counselors and a few mothers present at the G. M. G. Institute of Lancaster Classis, the excellent program, and the opportunity for fellowship in recreation, girls and counselors count the occasion one to be remembered. The pastor, the Rev. C. A. Hoover, the president of the Classical W. M. S.; Mrs. Wm. Keitel, Classical G. M. G. Counselor, Mrs. Clarence Kelly gave greeting and words of welcome. Mrs. J. Lloyd Snyder brought a helpful message to the girls and entered into "their day" with contagious enthusiasm. The program suggestions of the general secretary, Miss Ruth Heinmiller, were beautifully interpreted in the toasts, etc. The supper, served in Zwingli Hall, concluded the occasion.

Notes from the Field

Please note the change of address: Mrs. J. H. Mengel, president of the W. M. S. Eastern Synod, from 1056 North 5th St., to 1520 Linden St., Reading, Pa.

Miss Ruth Heinmiller, W. M. S. G. S. representative at the eight Ohio Institutes, traveled by automobile, carrying with her the literature and the missionary speakers. Although she covered 1,060 miles the mileage was considerably less than by railroad. This method of travel was a considerable saving in the Institute expenses.

"Mother Gerhard," of Lancaster, has recently returned from a trip to North Carolina, where she spent several weeks with her son, Rev. William Seibert Gerhard, in the Bear Creek Charge. With her daughter, Miss Mary Gerhard, they visited Catawba College, and did some sight seeing in Washington.

The visiting speakers report a wonderful interest over the literature at the New York Classical Institute. The sales were \$35 with an order for 5 dozen Prayer Calendars. Four congregations had women at the Institute. We congratulate the Classical President and her associates on the interest shown at the First Missionary Institute.

BOOK REVIEWS

The Ordeal of this Generation, by Sir Gilbert Murray. Harper & Brothers. \$2.

Anything produced by Sir Gilbert Murray is of first rate importance and the house of Harpers are to be congratulated in offering an American edition of this great book. Students of international affairs who seek facts and who delight in watching the master mind of a gentleman and a scholar deal with intricate, yet universal problems, will spend some rewarding hours in company with this portrayal and analysis of the "ordeal" of our generation. The 7 chapters comprising the book were originally delivered on the Halley Stewart foundation and at the University of Sheffield.

It would be a blessed ministry if the chapter entitled, "From Chaos to Cosmos," could be reprinted in pamphlet form and spread broadcast. Sooner or later man finds his ordered Cosmos fail him and he wanders once more out to " . . . the waste beyond God's peace, To maddening freedom and bewildering light,"

there to build afresh out of new materials the unattained Cosmos of his desire. This is the "ordeal" of our membership.

H. D. McK.

The Business Girl Chooses, by Marion Lela Norris. The Methodist Book Concern. Price, \$1.10.

Religious educators are prone to talk

glibly about the necessity of meeting the actual needs of the pupil in successfully teaching a Sunday School class. Local teachers have frequently been perplexed in trying to follow this advice because available materials for use in teaching seemed not to touch upon the needs which they had discovered among their own pupils. This has been especially true of teachers of employed girls and young women. Now comes "The Business Girl Chooses" as an excellent means of helping the teacher overcome her present difficulty.

The material in this book is given out of Miss Norris's own experience with many groups of business girls and she has not only written a bright, readable book, but has arranged it so that each chapter will very naturally form the basis of a fascinating, helpful and truly religious class discussion. The chapter headings are Position, Health, Personality, Friends, Recreation, Church, Finance, Christian Citizenship, Husband, Home and Children, Vocation, Ideals.

B.

OBITUARY

FRED C. SINK

Sheriff Fred C. Sink, of Davidson County, N. C., died suddenly the afternoon of election day. He had served three terms as high sheriff and was at the time of his death the candidate of his party for re-election. Having no family of his own, he made his home with his sister in Lexington. Sheriff Sink was a fine type of Christian manhood, held in the highest esteem by the people of both political parties. He was a member of Pilgrim Reformed Church all his life. Funeral services were conducted from this Church the afternoon of Nov. 6th, attended by several thousand people. The services were conducted by Dr. J. C. Leonard, assisted by Revs. J. D. Andrew, J. A. Palmer and A. O. Leonard. The body lay in state in the Church two hours preceding the services and a constant stream of people passed the casket.

ELNORA L. RILEY

Miss Elnora L. Riley, daughter of the late John Clayton and Ellen Harris Riley, died Oct. 26, at the Carlisle, Pa., Hospital. She played a prominent part in the welfare and religious life of her community and was well known as one of its useful citizens. As an active member of the First Reformed Church, she served as superintendent of the Junior Department of the Church School. She was also active in the Y. W. C. A. and other groups. Miss Riley is survived by five brothers and sisters: Mrs. Josephine Harper and Miss Kathleen Riley, with whom she made her home; Morris Riley, of Milton; Mrs. William Z. Mahon and John C. Riley, of Carlisle. The funeral services were conducted by Revs. Roy E. Leinbach and Robert J. Pilgram.

MRS. IDA MARY BROWN

Mrs. Ida Mary Brown, beloved wife of Rev. Daniel A. Brown, pastor of the Carlisle Rural Charge, died very suddenly on Saturday forenoon, Sept. 27, at the home in Carlisle, Pa. She was a daughter of Mr. and Mrs. George B. Wiley, Lancaster, Pa. Mrs. Brown was a woman of many good traits. She was a real sharer in the work of the manse. In her passing the Church militant has lost an efficient and devout member; the Church triumphant has been enriched by her entrance as one of the glorified throng. She served faithfully as a coworker and was an inspiration to her beloved husband, a most wonderful mother to her children. Her genuine Christian life, her true affection and neighborly consideration, made her a special favorite in

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the community, the home and the Church. She was thoroughly alive to all the interests of the Church at large, and in the local field where she labored so faithfully with her husband, she was also very efficient in both the Home and Foreign Missionary enterprise. Not alone will she be missed in the Churches of the charge, but likewise in the women's work of Carlisle Classis. She is survived by her husband, Rev. Daniel A. Brown; two sons, Earl Morgan and Delbert Dwight Brown, of Nanticoke, Pa.; and one daughter, Violet Victoria Brown, at home, and two grandchildren, Betty Ruth and Marie Joy Brown; also by her father, George Wiley, and 3 brothers and 2 sisters, of Lancaster, Penna.

Funeral services were held in the First Church of Carlisle, Pa., conducted by Rev. U. O. H. Kerschner, president of Carlisle Classis, assisted by Revs. Charles W. Levan, D.D., and Charles P. Kehl. The combined choirs of the Carlisle Rural charge sang some very appropriate hymns. After the service the body was carried overland to Cressona, Pa., accompanied by many friends, where further services were conducted; participated in by Revs. U. O. H. Kerschner, N. H. Fravel and C. S. Messner; after which the interment took place in the beautiful Cressona Cemetery, where she was laid on the brow of a hill in full view of the Brown homestead. There she rests from her labors and her works do follow her. K.